

7 357

THE  
EVANGELICAL QUARTERLY,

DEVOTED TO

Christian Literature and Theology.

EDITED BY

J. F. BERG, D. D.

---

VOL. II.

---

PHILADELPHIA:  
WILLIAM S. YOUNG, PRINTER, 52 NORTH SIXTH STREET, BELOW ARCH.  
1861.



Digitized by the Internet Archive  
in 2018 with funding from

This project is made possible by a grant from the Institute of Museum and Library Services as administered by the Pennsylvania Department of Education through the Office of Commonwealth Libraries

# The Evangelical Quarterly.

---

Vol. II.]

JANUARY, 1861.

[No. 1.]

---

## THE DOCTRINES OF GRACE.

THE publication of the following sermons, as an article in the Review, may require some explanation. They are printed at the request of the Consistory of the First Reformed Dutch Church, as the substance of two discourses preached, on the 18th of November last, when, by order of Classis, the pulpit was supplied by the Editor. This Church has been distracted by a certain Rev. George W. Smiley, who has been at special pains to express his abhorrence of the doctrines of our canons, and has succeeded in drawing off a portion of the congregation as his adherents. Mr. Smiley declined meeting the Classis, though informed that it was convened for the purpose of ascertaining his competency as a minister of the gospel, to preach in the pulpit formerly occupied by the Rev. Mr. Willetts. The Classis, in view of all the facts in the case, declared the call null and void. It had been made with great sacrifice of personal feeling by the Consistory, in obedience to the wishes of a majority of the pew-holders of the church, but as Mr. Smiley was not prepared to pass the requisite examination, of course, it could not be put into his hands. An attempt was then made to make the Church an Independent congregation. At the pre-



sent writing, the matter is under advisement of the civil court. It is presumed and hoped by all who can appreciate the value of Church order, that this effort will be a failure. We hope to be able to record the utter defeat of this most unrighteous endeavor to alienate from the Reformed Dutch Church what properly belongs to her.

---

## NO. 1.

“What shall we then say to these things?”—Rom. viii. 31.

THE eighth chapter of Paul's Epistle to the Romans is a summary of Christian doctrine, whilst at the same time it is eminently practical, because it is a living portraiture of Christian experience.

The apostle begins by proclaiming the complete salvation of the believer. He is in Christ. Therefore there is now no condemnation to them that are in Christ Jesus. This is not their natural estate. Originally they are under the law of sin and death; but this has been superseded by a higher law—the law of the Spirit of life in Christ Jesus.

The term law in this passage is used, not in its ordinary acceptation; it denotes not the moral law, but simply a principle in the divine government. The law of sin and death is the principle by which death is the effect of sin. It is called a *law*, to denote the certainty of its results. Sin must produce death. The sinner, under the operation of the reigning principle of sin, cannot escape perdition. From first to last, God's government is an administration of law, inflexible and undeviating. Creation in all its boundless diversity is an illustration of this truth. All the glory of the firmament proves it. Sun, moon, planets, stars, systems, all are controlled by law. And such is the



accuracy of the administration of physical laws, that from the first hour of creation, when the morning stars sang together, and all the sons of God shouted for joy, not one of them has diverged a single digit from its appointed orbit. And yet these physical laws are only temporary—for “heaven and earth shall pass away.” Moral laws,—moral principles are eternal; “not one jot or tittle of the law shall fail.” This principle, therefore, shall never be abrogated. So long as the cause exists, the effect must follow. But there is a higher law, that of the Spirit of life in Christ Jesus. This makes us free from the law of sin and death. It plants the believer in Christ. Faith makes him a partaker of the life of Christ. Christ is the believer’s life. He says, “I am the way, the truth, and the life.” “I am the resurrection and the life.” When soul and body are brought under the dominion of “the law of the Spirit of life in Christ Jesus,” by parity of reasoning, the salvation of the believer is secured. The salvation of the believer is no longer a question. He is saved with a present and an everlasting salvation. He is in Christ. Then, he can no more be condemned than Christ can be. Therefore, Paul says, “there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.” We are asked, how is this? Are we to understand, that if a man is in Christ, he may live the life of a sinner, plunge into all manner of profligacy, and in his defilement be saved? By no means! The man is under the power of the law of the Spirit of life in Christ Jesus, and how can such a man love sin? He is in Christ; but if any man be in Christ, he is a “new creature!” He hates sin; how then shall he choose a life of sin? Under the operation of this law, he is kept from sin; kept by the power of God through faith unto salvation. Therefore Christ

says, "He that believeth HATH everlasting life, and shall not come into condemnation, but IS passed from death unto life." Therefore, again, the Good Shepherd declares, "I know my sheep, I give unto them eternal life; and they shall never perish. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." Now the apostle amplifies these two points. He shows that, in both cases, the result is equally certain. To be in the flesh is the phrase which he uses to denote a carnal and unrenewed state. This stands in opposition to being in the spirit. "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." And now he meets the most important question that can occupy the attention or fill the heart of a being that has a soul to save,—a question, compared with which all other inquiries are shrivelled and dwarfed into the merest trifles: "how may I know that I am in the Spirit and not in the flesh?" "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." But, then, how may I know that the Spirit of God dwells in me? Because wherever he dwells, he abides as the Spirit of adoption, whereby we cry, Abba, Father! "The Spirit itself beareth witness with our spirits, that we are the children of God." That filial confidence which enables you to approach God as your Father, is itself the Spirit's testimony to your adoption. You know, therefore, that you are a child of God, by this, that in every time of sorrow, apprehension and perplexity, you cast your burden on the Lord, and commit in humble faith all your interests to his sovereign



guardianship and control. That peace which flows from faith in him, as your covenant God, is the still small voice of the Comforter, assuring you of your heavenly Father's love, and bidding you abide under the shadow of the Almighty.

ADOPTION into the family of God is therefore the first gracious privilege which pertains to them who are in the Spirit. They have the seal of this privilege in the witness of the Holy Ghost. "Beloved, *now* are we the sons of God." This adoption secures a cluster of blessings. Our Father in heaven is a great King. "In my Father's house are many mansions." He is the sovereign of heaven and earth; and as the reward of Christ's mediatorial work, the Father has committed all power into his hands; so that Christ Jesus reigns as Mediator. As God manifest in the flesh, in his glorified incarnation, Jesus Christ is King. In heaven he is King! All the angels of God worship him. All the saints of the Most High in glory praise him. On earth, Christ is King. By him kings reign and princes decree justice. By him the Church of God is governed and defended. Christ Jesus is King in Zion. By faith we are in Christ. Therefore, we share in all the fruit of his triumph. We are the sons of God, his children by adoption. Christ is God's own Son, he is Heir of all things; but our elder brother shares the inheritance with us. "If children, then heirs, heirs of God, joint heirs with Christ. If so be that we suffer with him, that we may be also glorified together." Children of God, never shun the cross! Shrink not from pain or reproach for Christ's sake. Oh! it is an honor to suffer for the Saviour. The scorn of the world poured upon you for his sake, will bring great reward in heaven. The apostle shows that these trials of faith are overruled to this end. "In the world ye shall have tri-



bulation!" Christ says so: "It must needs be that offences come!" Let these sorrows be what they may, "All things shall work together for good to them who love God; who are the called according to his purpose." With these words, the apostle passes to the discussion of another of the subjects, to which the inquiry pertains, "What shall we then say to these things?" He speaks of the purpose of God in relation to the calling of his people, or of those who love God, for they are his people, the world over. God's purpose! Need we wonder that in all things relating to the salvation of those who are in Christ Jesus, God has carried out his own counsel? In this mighty work of redemption, involving the sacrifice of his only begotten Son, think you, that he has left anything to chance? When in the yearning of divine compassion over the perishing, he sent his own Son, and gave him to be a propitiation for our sins, can it be supposed, that he left the details of his plan out of view? This would not comport with the ordinary foresight of finite wisdom in any enterprise involving toil and expense, and surely it is not to be imagined that infinite wisdom, omniscience and almighty power would be less provident, when such a sacrifice as the giving of Jesus Christ to be the Lamb of God, was contemplated in the divine counsel. The mere idea of such improvidence is derogatory to the divine character. It is not to be tolerated for a moment. Therefore, the Scripture is in harmony with the first dictates of sound reason in representing this work as fulfilled in all things according to the divine counsel. So St. Paul declares in terms so clear and strong that they cannot be misinterpreted: "In whom, also," i. e., in Christ, "we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." (Eph. i. 11.)

Now, it is a noteworthy fact, that all so-called evangelical Christians agree that salvation is due solely to the grace of God. What is grace? It is undeserved favor. The word is used in the Scriptures in opposition to all idea of merit, based on work or worthiness of any kind or degree. We are saved by grace. We have no claim on divine justice; we cannot demand eternal life as the reward of our own work or faithfulness. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." All admit that by the deeds of the law shall no flesh be justified. These are plain truths, conceded without argument, as axioms of divine revelation. None but infidels demand proof for them. It is admitted, then, by all Christians, that all men, in their natural estate, are under condemnation, and that if God were to deal with our race solely on the principles of strict justice, we must live and die without hope. If God then has determined to deliver *a portion* of this fallen race from the ruin entailed by sin, wherein is he unjust? Will you admit that all are under condemnation, and *that* justly, and will you yet complain that God is unjust, because he chooses to save those whom the Holy Spirit regenerates, and who, by faith, are made new creatures in Christ Jesus?

Now, this is the Father's purpose. In the covenant of redemption, the Father gave to Jesus Christ a people—gave them to Christ from the foundation of the world, gave them before they had done either good or evil, according to the good pleasure of his own sovereign choice; and gave them thus, expressly, that this choice might rest upon the grace of God, and not on the foreseen good works of the chosen. So St. Paul says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing



of regeneration and renewing of the Holy Ghost." Tit. iii. 5. So Christ Jesus says: "No man can come unto me, except the Father draw him. All that the Father hath given me, shall come unto me, and him that cometh unto me, I will in no wise cast out." In that prayer, recorded in the 17th chapter of John, which no Christian can read without a feeling of awe, our Saviour repeats this truth with an emphasis which may well make them pause who reject it. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Here, in most emphatic iteration, we have this great truth repeated. Who will reject it? Who will venture to go to that Saviour in his agony, and deny the truth of those words which declare the Father's choice of a people, given to the Redeemer as the purchase of his work, and the fruits of his soul's travail? But some will say, *We admit this truth*. Far be it from us to deny that the Father has given a people to Christ, and given them to Him from the foundation of the world; but this choice



is based upon the foreseen good works, or the foreseen acceptance, on the part of his people, of the offers of divine mercy in the gospel! No, sirs; never! To assert this, is to contradict the plainest testimony of the word of God; for what saith the Scripture? “It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” You must blot that Scripture out, before you can make God’s choice depend upon your choice! You must first contradict the Saviour’s words, and prove your contradiction to be just; for he says: “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.” The question is simply, Who shall be sovereign—the sinner or the Lord Jehovah?—the rebel man, or the glorious Redeemer? Has God, in his eternal counsel, bowed to the so-called free will of condemned transgressors, and made all his plans and purposes subservient to *their* sovereign choice? Oh! the madness of human pride has never, in its folly, imagined a more horrible blasphemy than to make the sinner the sovereign, and the eternal God the subject. I say it boldly, Tom Paine never uttered a fouler blasphemy! It is blasphemy, wilfully and scornfully to reject the sovereignty of the eternal Father, and the sovereignty of the eternal Son, and the sovereignty of the eternal Spirit, in the planning, the performing, and the sealing of the work of redemption! Let men cavil as they will, God is sovereign. Christ is sovereign. The Holy Ghost is sovereign. If the enmity of the carnal mind is subdued, it must be by the power of the Holy Ghost, and not by the sinner’s own almighty free will. “Thy people shall be willing in the day of *my* power!” is God’s own testimony.

The power of the Holy Spirit is manifest in making those willing, who before were unwilling; in thus sub-

duing the rebellious will, and bringing every imagination into captivity to the obedience of the gospel of Christ. Therefore, from the beginning to the end, salvation is due to the grace of God. Christ is the author of faith, and its finisher. In every step of that work, grace is triumphant, and all the glory is due to the sovereign mercy of God in Christ. The believer takes none of it to himself; neither on earth, nor in heaven, do the children of God claim that they are saved through any meritorious or self-originated act of their own. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake." This is the apostle's scope in the chapter before us. It is in view of these truths, that he asks, What, then, shall we say to these things? "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." "What shall we then say to these things?"

With humble gratitude to God, every Christian will unite in the apostle's answer: "If God be for us, who can be against us?" Oh! that all men would thus take the salvation offered in the gospel to every believer, and see that salvation already perfected in the Redeemer. They would then triumph in the holy joy, the glorious confidence, and the precious peace which flows from faith in the Lord Jesus Christ. Would to God that all men would be obedient to the faith! But they are not. What do they say to these things? They blaspheme the doctrine of the grace of God. They call this very



truth a doctrine of devils ; they denounce it as horrible. They execrate it with words of bitter loathing and contempt. Ay, so they have ever done. When the Saviour preached it, the Pharisees said : “Thou art a Samaritan, and hast a devil.” They rail against it as a doctrine of licentiousness. They say, we who preach it, teach, that if men are only of the elect, they may live in all manner of sin, and yet be certain of salvation. Oh! most absurd and preposterous slander! “What shall we then say to these things?” With St. Paul, we answer : “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him, before the foundation of the world, that we should be HOLY and *without blame* before him in love : having predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the Beloved.” And again : “Elect according to the foreknowledge of God, *through sanctification of the Spirit, and belief of the truth.*” And again : “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him that hath called us out of darkness into his marvellous light.” None are God’s elect, therefore, but those who are holy. So we believe, and so we preach, and they who charge upon this doctrine, *licentiousness*, are verily guilty of blasphemy against God and his truth.

“What shall we then say to these things?” God forbid, that we should say, as some have said in former days, and as some say now, that this doctrine implies, that if those who are not chosen to salvation in Jesus Christ, should seek salvation, and with strong crying and tears, should even beseech the Lord to have mercy



upon them, they could not gain a hearing. This objection is of all cavils the most absurd, because it stultifies itself; for those who are not chosen in Christ, have no such experience, and it is impossible that they should have it. Christ Jesus says: "No man *can* come unto me, except the Father draw him." "All that the Father hath given me, shall come unto me, and him that cometh unto me, I will in no wise cast out." How does the Father draw sinners to Christ? By convincing men of sin, through the power of the Holy Ghost—by making them desire deliverance from this misery; by leading them, through the power of the Holy Spirit, to trust in Jesus. This is God's appointed way, and in this way only, souls are brought to Jesus. "Whosoever will, let him come;" but "it is God that worketh in us both to will and to do of his good pleasure." The fact, therefore, that a man is sincerely willing to accept of Christ, is proof of that man's election to eternal life; and how say some, then, that if a man is not of the number of the elect, he cannot be saved, let him strive and plead as he will? Surely, men of sound mind cannot advance this objection in serious earnestness.

But then another will say, This limits the grace and promises of the gospel. Very well, I admit it; but then the dispute is no longer with us, but with the gospel itself. Can you find a single promise or invitation of the gospel that is not limited? There are those who say they can. Then let us hear one! "Ho! every one that thirsteth, come ye to the waters!" What! is no limitation there? Is it written, "Ho! every one, come ye to the waters?" I read, "Ho! every one **THAT THIRSTETH!**" If you are thirsty, come and welcome to this free salvation. Christ Jesus tells you: "I am come to call *not* the righteous, but sinners to repentance." Is no limitation there? Does he call all men? He

says he does not. "Not the righteous; sinners, Jesus came to call!" But if Christ came to call sinners, *all* men are sinners, and so Christ came to call all men! Yes; only some men deem themselves righteous, and Christ says he is come to call *not them*. "The whole need not a physician, but they that are sick." See, now, if all the invitations of the Saviour are not thus limited. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Does he invite all men, or those only who are weary? Does he promise *rest* to all, or to those only who come to him? In the last day, that great day of the feast, Jesus stood and said: "If any man thirst, let him come unto me and drink. The Spirit and the Bride say, Come; and let him that heareth (obeyeth,) say, Come! and let him that is *athirst*, come! and whosoever *will*, let him take the water of life freely." There is a limitation in all these promises of grace to them that are athirst, and to them that are willing. Depend upon it, Christ Jesus does not cast his pearls before swine, that they may trample them under their feet! He does not offer pardon to impenitent men. He does not bid the unbeliever welcome to heaven; but he sends his gospel abroad in all the world, and bids all who thirst, welcome to the river of the water of life. He sends his word to all men to show them all their need of this salvation; but its promises are made only to them who, by his grace, are made sensible of their need, and who thus are made obedient to the faith.

The perdition of them who perish under the gospel, is due to their voluntary rejection of that salvation, which, in the exercise of their own choice, they have refused. They who make their boast of "free will," are of all men the last, who have any right to complain of this. Christ Jesus declares that the ruin of the sin-



ner is entailed by his own rejection of divine mercy. "Ye will not come unto me, that ye may have eternal life." The sinner has said: "Depart from us, depart from us, we desire not the knowledge of thy ways;" and if God takes the transgressor at his word, and leaves him to walk in his own counsels—if HE withdraws the mercy which the sinner has despised, and so hardens that sinner's heart, even as he hardened Pharaoh's, the transgressor has destroyed himself. The carnal mind is indeed free to reject Christ, because all its faculties are by nature opposed to Him; but it is not thus free to accept Him, because in order to obedience, it must be renewed by the Holy Ghost. Then, is it not passing strange, that the sinner who glories in his free will, and in the faculty of choice, should wish to deny free will to his Maker?

Surely, my brethren, we may build our faith upon the word of God, and be content that our gospel shall stand not in the wisdom of men, but in the power of God. The system of divine truth which we hold is, indeed, an old one. Any man who objects to it on this ground, is welcome to all the force which he can thus add to his argument. Only, let it be understood, that it is not simply two hundred years old. We must go farther back than the Synod of Dordrecht. We trace it down through the long vista of the past, to the day of Paul and the apostles, yea, to the day of Christ himself—and many thousands of years before that; for even to Moses the Lord said: "I will have mercy on whom I will have mercy." We may not reject it, because ungodly men revile it. It is nothing new that the world hates Christ and his truth; nothing new that it slanders the truths of the gospel. It need not surprise us that the very inferences which are expressly repudiated in our book, are charged upon us, by those whose



prejudices are so inflamed that they cannot think soberly, or understand, or believe us, when we declare that, in our very soul, we detest the teachings which they would put into our mouths. So it has always been. Let them tell the enemies of our Saviour's crown and covenant, that we believe that infants are torn from their mother's breasts by a ruthless decree of damnation; let them inflame the passions of men by charging us with these monstrous inventions of the devil, "what shall we then say to these things?" Only this, The Lord judge between them and us; and, "If God be for us, who can be against us?"

One thought more, and I close. We have seen that God's government is an administration of law. Every organization is thus controlled; the principle obtains in the physical world, and in the things of the Spirit also. Every one of these laws has its penalty, which falls upon the transgressor. Let your finger be crushed, and a thrill of torture darts through every nerve, and fills the whole body with painful sympathy. Violence offered to any living thing, entails suffering, more or less acute, precisely in proportion to the delicacy and the value of the life which it involves. Now, the church of God is an organism. It is called the body of Christ; and it is the most glorious organization, regarded in its collective capacity, in all the universe of God. When God raised Jesus from the dead, He "gave him to be the Head over all things to the church, which is his body, the fulness of Him that filleth all in all." What an expression—"the fulness of Him that filleth all in all!" If the church of the living God, be thus designated, surely the laws by which it is governed, are not to be lightly set aside, and if transgressed, or wantonly violated, the penalty must be in proportion to the magnitude of the offence. It is no small matter

to have entered into covenant with the church of God. Such responsibilities are not to be discarded as easily as a man may change his coat. They have all the solemn sanction of vows which are made to Jesus Christ. Men who deem it a small matter to rend the church of God, will find, to their sorrow, that this sin is one which is followed by speedy judgment. In these things, we may not take the law into our own hands, and be guiltless. If they, who exercise authority in our branch of the house of God, fail in their administration, the laws of the church present the remedy: it lies in the right of appeal through four distinct gradations; but God has given to no men the right to trample upon their promises of obedience to the rules of the church, solemnly ratified in the public assembly when they professed Christ, and repeated at every communion season. Christ Jesus recognises no such right; these covenant vows stand on his record. Brethren, by the mercies of God, I beseech you, maintain them. "It must needs be that offences come, but wo to that man by whom the offence cometh!"



## NO. II.

“What shall we then say to these things?”—Rom. viii. 31.

Some of the objections to the doctrines of divine grace which St. Paul enumerates in this chapter, we have noticed in addressing you, this morning; and before we proceed, let us, in a few words, give the substance of the train of thought presented by the apostle in this connexion. He first presents the believer as already saved. He shows us why. He is in Christ. To be in Christ—is to be renewed by the law of the Spirit of life in Christ Jesus. In them who are renewed, Christ dwells by his Spirit. His indwelling is the seal of adoption. This adoption secures an inheritance. Believers are rich always—they are never poor. “All things are yours,” &c. Christians may be poor as to this world, but still they are always rich. They may suffer, but “I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” And their sorrows work together for good. They are ordered by the purpose and counsel of God. These things are not accidents; they make us long to be at home. “Ourselves also, which have the first fruit of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body.” Then he passes to the deep things of the divine counsel, and shows that the salvation of believers has been definitely determined by God’s own decree. “For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.” “Moreover,

whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Now, I admit frankly, that this doctrine is one which belongs to the more advanced stages of Christian experience. Babes in Christ cannot receive it, and while they are in the nurse's arms, they need milk rather than this strong meat; but Christians must not be babes forever. As they grow, they need stronger food. When wearied in the toil of Christian duty, or in the struggles of the Christian conflict, or dejected by the sorrows and afflictions of their lot, these doctrines of the sovereign grace of God, are the wine that makes glad the Christian's heart—they are the oil that makes his face to shine. They are part of the counsel of God. At our peril do we shun to declare them on all fitting occasions. When they are assailed and cast out as abominable, we sin neither against charity nor prudence, when we defend them. But we do not design to discourage the weak, or to disconcert those who are trembling with doubts and fears touching their acceptance. On the contrary, the use of this doctrine is for the comfort of them that trust in Christ. But you say, I fear I am not one of the elect. I ask, Do you feel that you are a sinner? Do you "groan, being burdened," heavy laden with a sense of your guilt? Christ calls you. "Come unto me;" Christ says to you, "I will give you REST!" Trust in Christ, and you are one of the elect. You cannot look into the book of God's decrees, and see your name written there before the foundation of the world; but you can be sure of your calling and election by those fruits of your own experience, which are the effects of God's predestinating love. You see a ship fastened by a strong chain to the shore. Though the links of that iron band are hidden in the deep waters,



you are satisfied, when you see one end of the chain firmly set in the solid rock, and the other depending from the prow, that there is a connexion between the links, though they lie many fathoms down in the deep sea—far beyond your reach—and though you cannot count the links, one by one, you know, notwithstanding, that they are riveted together; and let the waves be stirred by the tempest, you have the demonstration of their union before you, in the firmness with which the vessel is held to its moorings. So we cannot lift up the links in the chain of God's decrees, and answer every question concerning them; but the strong hold which the Saviour's love has upon your soul, is the best of all demonstrations, that it is linked to the Rock of Ages. Only, I beseech you, banish forever from your mind all anxiety, created by those perversions, which the enemies of the gospel put upon God's truth. They who tell you of our teaching as an article of faith, or as a legitimate inference from our creed, the doctrine of infant damnation, must answer to the Master for the injustice. On the contrary, no system of doctrine is more effectually guarded against such a view, than our own. Maintaining the two parallel doctrines, that Adam was the Federal Head of our Race, and that Christ, the second Adam, is the Covenant Head and Representative of his people, we teach that as infants are, without their knowledge, partakers of the condemnation that is in Adam, so they may also be partakers of the justification that is wrought by Christ, and through the renewing of the Holy Ghost, they may thus be saved. Two texts of Scripture settle this point. They are these: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and "Even so, it is not my Father's good pleasure that one of these little ones should perish." But enough, St. Paul was

not ashamed of the doctrine which we maintain. Read Romans ix., and you have there the apostle's answer to the objections of unbelief. We may answer them all in the words of Paul: "Nay, but, O man, who art thou that repliest against God?" In view of all this, the apostle passes to the consideration of the grounds of the Christian's assurance of salvation. Standing upon this Rock, he defies the world to harm him. He sees, in the gift of God's own Son, the sure pledge that every blessing of divine grace is secured to them that trust in Jesus. "He that spared not his own Son, but delivered him up for us all, how shall he not with Him also freely give us all things?" *For us all.* For whom did God deliver Jesus? *For us all.* Then, you say, that does not confirm the doctrine of definite atonement. *For us all!* Of whom is Paul speaking? Evidently of believers—of God's elect; because immediately he asks: "Who shall lay any thing to the charge of God's elect?" And he bases this question upon the fact that *for us all* God has delivered Jesus to the death of the cross. Let us look at this doctrine a little more closely. Before we denounce it as *horrible*, let us be quite sure that we understand it.

In advance, I avow this doctrine. It is a doctrine of the Church of which it is my privilege to be a minister. I am not ashamed of it; for it is a doctrine of the Bible. There are those who deny it. They affirm that Christ Jesus atoned for the sins of all mankind. What do they mean by this? Sometimes people differ because they attach different meanings to the same word. Hence, the importance of correct definitions. What is the atonement? In my mind, the atonement is the satisfaction made to the justice of God by the obedience and sufferings of Jesus Christ; a satisfaction full and complete, by virtue of which all the sins of



believers are expiated; so that they who are in Christ are delivered from all the bondage of sin—from all the condemnation of the law—from all the power of hell, and are translated into the glorious liberty of the children of God. I say it is definite; why? Not because it is not in itself of infinite value. Our third article on the second head of doctrine in our Canons, states expressly, “The death of the Son of God is the only and most perfect sacrifice and satisfaction for sin: is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world.” Therefore, if any perish under the gospel, they perish not because there is not virtue sufficient in the sacrifice and merit of Christ to save them; but they perish because this atonement avails only for those that believe. *They* only are saved from their sins; *they* only, who receive Christ by living faith, can say, each man for himself, Christ has paid *my* debt—Christ has given himself for *me*! They only who believe in Jesus are redeemed. The impenitent man is not delivered by the death of Jesus from the power, or pollution, or penalty of sin. The unbeliever abides under the law of sin and death; his debt is not cancelled. Christ is not the Redeemer of those who reject him; they are yet in their sins. So faith in Jesus as the Lamb of God, who taketh away the sins of the world, is essential to all participation in the benefits of Christ’s death. But now I think I can almost hear one say, “*Do you not see that you have just quoted a passage that destroys the very doctrine you have been preaching? That expression, ‘The Lamb of God, who taketh away the sins of the world,’ cuts up your argument by the roots!*” I think not; if it does, we will let it go, because all we desire is simply to know what our Lord has taught us. In the third chapter of the gospel according to St. John, we have the record of our Saviour’s interview with Nico-

demus. In the course of his address we find the blessed Master's own definition of the atonement in these words: "God so loved the world that He gave His only begotten Son, that *whosoever believeth* in Him should not perish, but have everlasting life." "Behold the Lamb of God, who taketh away the sins of the world." How does He atone for the world? So, "that whosoever believeth in Him should not perish," &c.; not so, that he pays the debt of the whole world of men, because if he has done that, the Universalists are nearer right than we are generally willing to believe they are. God has not *so* loved the world as to save it *in* sin and unbelief, but He has so loved it that he has given His Son to be a propitiation for the sins of all who believe in Him, to the uttermost ends of the earth, and throughout all the world, wherever men are found. Now see if this definite idea does not run all through the sayings of our Saviour. We have seen that his promises are definite; they are made to them that are weary and thirsty, and willing; and his own statements of the object of his mission are equally consistent. In the tenth chapter of St. John's gospel he presents the contrast between the shepherd and the hireling, in these words: "VERILY, VERILY, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." Then he says, "I am the good shepherd; the good shepherd giveth his life *for the sheep*." For whom? FOR THE SHEEP. And who are the sheep? "He calleth his own sheep by name, and leadeth them out, and the sheep follow him, for they know his voice." The sheep, therefore, are those who know Christ and who love him. Of them he says, "I lay down my life *for the sheep*." And what does he say of them that reject him? "Ye believe not,



because *ye are not of my sheep*, as I said unto you; my sheep hear my voice, and I know them, and they follow me. I give unto them eternal life, and they shall never perish. My Father *which gave them me* is greater than all, and none is able to pluck them out of my Father's hands." Christ Jesus, therefore, as the good Shepherd, gave his life *for the sheep*, and they, who believe not, are not his sheep. Now, did he give his life for the GOATS AND THE WOLVES TOO? Surely he did, if the doctrine of indefinite atonement is true. But when Christ limits the term, what right has any man to add to his words? By what authority do you claim an atonement for the goats and the wolves, when he says he laid down his life *for the sheep*? And who are the *goats*? "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats; and he shall set the sheep on the right hand, but the goats on the left." But who are the wolves? Jesus tells us that also. "Beware of *false prophets*, which come to you in sheep's clothing, but inwardly they are ravening wolves." From the words of Jesus, therefore, we are justified in declaring that he gave his life for the *sheep*; and, if they who believe not are not his sheep, then Christ did not give his life for them that believe not. "What shall we then say to these things?" Christ died for them that believe. They are his people and the sheep of his pasture. Their debt is paid; for them his atonement avails; they only can sing "The Lord is my Shepherd." What then shall shake their confidence? The death of Christ is a perfect satisfaction for their sins; they are reconciled to God by the death of His Son. "If

God be for us who can be against us?" Therefore, the apostle sends this challenge—"Who shall lay anything to the charge of God's elect?" It is God that justifieth. Who shall accuse when God absolves? Where is the room for accusation? But who is this man who speaks thus defiantly in the presence of men, and angels, and devils? Is not this he who stood by when Stephen was stoned? The same. He says of himself all that his bitterest foes can say, "I was a blasphemer, a persecutor, and injurious—the chief of sinners! yet I obtained mercy!" Oh! wondrous grace, that can so blot out the blackest crimes and wash the sinner white in the atoning blood! Wondrous power that can make the chief of sinners the chief of saints!

"Oh! love, thou bottomless abyss,  
My sins are swallowed up in thee;  
Covered is my unrighteousness.  
From condemnation now I'm free."

Then Paul asks, "Who is he that condemneth?" God against whom all these sins have been committed justifies and declares us guiltless. If none can accuse, who shall condemn? Christ died! died for me! I am in Christ, and there is no condemnation to them that are in Christ Jesus. Gather into one dark record all the crimes that you can charge against the believer; be it so that he has been the vilest of the vile; if that man, forsaking his sins, has fled to Christ for salvation, Jesus will in no wise cast him out. Christ died for the ungodly, for sinners. But how shall I know that his death has been accepted as a sufficient atonement for my sin? By this, that God hath raised him from the dead! The resurrection of Jesus is God's act, ratifying the sufficiency of the atonement, and proclaiming the divine acceptance of it. Hence, Paul says, "It is Christ that died, yea, rather that is risen again." By the re-



resurrection of Jesus from the dead, God declared him to be his own Son; justifying him as the Messiah, vindicating his claims as the Saviour, and confirming his promises to his people. Therefore, he was slain for our offences, and raised again for our justification. For, how can we be justified by faith in a Saviour whose own character and claims have not been vindicated? Christ, as the surety and representative of his people, was held in bondage in the grave, and if the surety has not been set at liberty, his people's faith and hopes are all vain. But now is Christ risen from the dead: his resurrection proves his innocence, establishes his righteousness, ratifies his atonement, and now justice itself demands the liberation of those for whom Christ died! Their debt is paid. Who shall lay anything to their charge? Christ Jesus says, "Because I live, ye shall live also." Christ Jesus says, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." They are in Christ. They are risen with Christ. Their victory over death and hell is secured by the triumph of their Redeemer! Christ is their life. His life sustains them. They are members of his body. His grace keeps them, and having loved his own which were in the world, he loves them to the end. They trust in a living Saviour. "If, when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." But even here the apostle does not rest his argument. He has another confirmation of the Christian's assurance. It is a glorious truth, Christ died: a glorious confirmation, that Christ is risen; but this is not all; for Paul adds, "who is even at the right hand of God!" Exalted to the throne of supreme majesty and power, all power in heaven and on earth is his; what then shall harm his people?



Will he who has died for those whom the Father gave him, and who for them was laid in the grave, and for them rose from the dead, fail to watch over his redeemed, when, as the risen Mediator, victorious over sin and death and hell, God has highly exalted him, and given him a name that is above every name? For this very purpose, he is exalted a Prince and a Saviour, that he may give repentance and remission of sins! And as a Prince he gives, right royally. Ho, all ye wretched, starving, poor, hungry and thirsty,—with Christ is bread, living bread. “If any man thirst, let him come to Christ and drink.” And yet, even this does not exhaust the apostle’s view of the assurance of Christian faith. *Christ died; Christ is risen; Christ is at the right hand of God!* What more do we need? This, “who also maketh intercession for us.” Does Christ plead *for us*? We are still imperfect; every day we sin and need a Saviour. Christ, at the right hand of God, the King of Zion, does he intercede for us? Before his work was finished, he said, “Father, I thank thee that thou hast heard me, and I know thou hearest me always.” If, in the days of his humiliation, the Father heard him, shall he fail to hear now, that Jesus is exalted as the victorious Mediator? It is impossible. Our Surety is already in heaven, the pledge that they whose Representative he is, shall be with him where he is, that they may behold his glory. For whom does he intercede? For all men? For the world? No, he says: “I pray for them, I pray *not* for the world, but for them whom *thou hast given me*.” He intercedes for his people; for those, for whose sins he has atoned. “Wherefore he is able to save to the uttermost all who come to God through him, seeing he ever liveth to make intercession for *them*.” What then shall we say to these things? Can we say anything else, than this, the sal-



vation of the people of God, of believers in Jesus, who are God's elect, is secure! They are safe; they are already SAVED! Christ, their Head, is in heaven—already in the Holy of Holies. He has gone to prepare a place! Think you, that Christ who gave his life for the sheep, will let those sheep be lost? He says he will not. I grant you that if our salvation rested on our own merit, no Christian could be saved from sinking in despair; but it rests upon the faithfulness of Christ, of him who hath promised; of him who has declared, "*I give* unto them eternal life, and they shall never perish." Talk of believers becoming the prey of the devil in the face of such a promise as this. The life which they have in Christ is eternal life. "He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." Christ gives his people grace to be faithful; his grace is sufficient for them. His life sustains theirs. They are kept by the power of God through faith unto salvation, and they shall never fail! Never! "What shall we then say to these things?" What more than this, in the glowing language of the holy apostle, can mortal man say, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things

to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

My brethren, these are the doctrines of the Reformed Dutch Church, and however briefly and imperfectly stated, it is an honor to be allowed to vindicate them. I avow it; why should I not? I believe these great truths to be the very sheet-anchor of Christian hope. They have sustained the martyrs of Jesus in the ordeal of the fire, the stake and the scaffold. Every branch of the Church of Christ, holding these truths, since the Reformation has been baptized into this faith by the blood of its confessors; and in the dark hour of bitter shame, when they have gone, faltering, with their Saviour to Golgotha, they have been cheered with this doctrine of the grace of God, and have been wafted home to their Saviour, in the chariot of fire. I avow it. I am not ashamed of the Reformed Dutch Church, or of her history, and I say it here in the presence of you all, that the man who can wag his head and jeer at her stanch conservatism, knows little of the debt of gratitude which this country owes to the Ref. Dutch Church. She may be small and despised; but, brethren, she was the foster-mother of the men, who built upon that Plymouth rock the altar, sacred to civil liberty and the rights of conscience. That good ship, the *Mayflower*, of which your poets have sung and your orators have so eloquently declaimed, sailed from the port of Delft in Holland, freighted with the pilgrims and their wives and little ones, who for years had been cherished in the homes and hearts of the members of the Dutch Church; and when that vessel swung from her moorings, and unfurled her sails, they were filled by the prayers of these humble Christians, who crowded upon the wharves, to bid the voyagers God speed and farewell. They were



Independents who came to this country—and as Independents, our Church cherished them and gave them a home. Yes! I love the Dutch Church, for she has always had a kind heart and a large one. She has it still. If any of her children prefer another worship, and another creed, and other government, if they wish to set out on an untried sea of exploration, she will stand upon the shore, and bid them farewell; but she will not sacrifice her laws, she will not discard her doctrines; she will maintain the right, and commit her cause to her covenant God and Saviour. Beloved hearers, may God give you grace so to trust in Jesus, that living and dying, you may triumph in his love! And to him be all the glory of our salvation, in all time and forever. Amen! ———

The following statement of doctrine has been issued in tract form by a portion of the First Reformed Church of this city, together with a manifesto of intentions, which have as yet not been consummated.

We append them for the purpose of making a few remarks, not in any spirit of unkindness, but in order to nail upon the counter a spurious and injurious impression.

We, the congregation of the First Reformed Dutch Church, in general meeting assembled, due notice of the same, in the usual way, having been given, feel it to be our duty, in this plain and public manner, to state our views on the doctrine of the ATONEMENT. We believe our views to be founded on the infallible word of God which teaches in a most plain and explicit manner, the following:—

1. Christ is an able and willing Saviour, who will in no wise cast out any soul that comes to him.

2. The grace of God, through Christ, is perfectly free; that is, he requires no qualification or merit in those who come. They are invited to apply to him in all their guilt and pollution, that they may from his gracious hands receive pardon and renovation.

3. There is no obstacle in the way of any sinner's coming but what exists in himself. The door of mercy cannot be set wider open than it is; the invitations of Christ could not be more kind and full.

4. The whole blame of the sinner's ruin, who refuses to come to Christ, will lie at his own door. The only obstacle is his own perverseness and unwillingness. Christ was willing to give life to his greatest enemies, if they could come to him; for he complains, "Ye will not come to me that ye may have life."

5. The conversion of a single soul is the work of God only. The same power which caused light to shine out of darkness, must shine into our hearts. Creation is a work proper to God only, but conversion is a "new creation," which requires power as really divine as that by which the worlds were formed.

6. God has directed the gospel to be preached to every creature, without discrimination, and every one who hears it has a divine warrant to receive it; and if he does, he has the faithfulness of God pledged for his everlasting salvation.

Whereas, this congregation, at a regular meeting called for the purpose, did duly elect the Rev. George W. Smiley, of Louisville, Ky., as Pastor of this Church; and whereas, the Consistory of this Church and the Classis of Philadelphia have refused to confirm said election, for the alleged reason of his not agreeing in doctrine with the standards of the Dutch Reformed Church on the subject of ATONEMENT, but he having ever expressed his belief in the doctrines we hereby proclaim; and whereas, this congregation feels deeply aggrieved at the avowed reasons inducing the action of the said judicatories with which we are connected, in thus rejecting the man of our choice, whom we desire to minister to us in spiritual things; and whereas, this congregation did, by a vote of the same, at a meeting held on the 14th of April, 1813, agree to apply to the Reformed Dutch Church to be received into their connection, and were so afterwards received, and have ever since enjoyed the *ministry of the living teacher, preaching to us the great doctrine hereinbefore set forth*, and which we desire to have ever proclaimed from this pulpit, but which we have been forbidden by the action of the said judicatory lately in session, to which we as a church belong; and whereas, in order to enjoy the full rights of conscience, it becomes necessary for this congregation to dissolve the connection into which they voluntarily entered on the said 14th day of April, 1813: Now, therefore,

*Resolved*, That by virtue of authority vested in us, and contained in Section 9 of the charter of this congregation, we hereby do dissolve all connection with the Reformed Dutch Church, and hold ourselves



free and independent of the same, as though the connexion had never been formed.

*Resolved*, That the Secretary of this meeting is hereby directed to send a copy of the above resolution to the President and Secretary of the Classis of Philadelphia.

Now, the design of this tract is to teach all men to whom the presents aforesaid may come, that the Reformed Dutch Church holds doctrines inconsistent with these six points. No minister of the Dutch Church can hesitate to offer salvation to the greatest sinner, on the simple condition of his repentance toward God and faith in the Lord Jesus Christ. The fifth point settles the whole question; for if "the conversion of a single soul is the work of God only," then all our salvation is due to him, "who works in us both to will and to do of his good pleasure," and thus that doctrine of election, against which so many harsh and bitter things have been unwisely uttered, follows as a logical necessity.

The third point might have been differently worded, without detriment to the elegance of the style.

## GOD'S CARE OF OUR LAND.

SERMON BY REV. WM. J. R. TAYLOR, D. D., PASTOR OF THE  
THIRD REFORMED DUTCH CHURCH.

[In accordance with a time-honored custom, the three Reformed Dutch Churches in this city united in the religious observance of Thanksgiving Day, the usual sermon being preached on this occasion by the Rev. Wm. J. R. Taylor, D. D., at the Second Reformed Dutch Church, Seventh Street, above Brown, of which the Rev. J. F. Berg, D. D., is pastor.—*Philadelphia Presbyterian.*]

---

“A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it from the beginning of the year unto the end of the year.”—  
DEUTERONOMY II. 12.

THESE words declare the special providential care of God over the land which He had promised to Abraham and given to his descendants. It was not like the land of Egypt, whose fertility depended upon the annual overflow of the Nile, and upon the wearisome processes of irrigation by the rude machinery which is still used there, but it is a land of hills and valleys, and drinketh water of the rain of heaven—a land which the Lord thy God careth for. No system of great rivers or chain of vast lakes are there; but the early and the latter rain of heaven—God's rain—fell in its season from the clouds which he balanced over hill and plain, and which he “causeth to come whether for correction, or for his land, or for mercy.” Job xxxvi. 13. There is a glorious expansion of this thought of God's ceaseless care for the land in the benediction pronounced by Moses on Joseph,—“And of Joseph he said, Blessed of the Lord be his land for the precious things of heaven,



for the dew and for the deep that croucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon; and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush." Deut. xxxiii. 13-16. Throughout the Bible this idea of a particular Providence toward the land of Canaan is never lost sight of. It was "the land of promise" given to the covenant people by "THE LORD THEIR GOD." Obedience to him was the tenure by which they held it. While they obeyed, the blessings which they pronounced upon Mount Gerizim were theirs; and when they rebelled, they drew down upon themselves all the curses of Ebal. The ancient fruitfulness and the present desolations of the land equally attest the faithfulness of God to his word of promise and of threatening—"The Land and the Book" illustrating each other. The history of the typical land and the typical people must be read together. One reason for this Providential distinction of the Hebrews is, doubtless, because they were "that people on earth which has existed only to receive and hand over to all others the true lights of law and liberty, morality and religion." God careth for all lands,—*"He causeth it to rain on earth where no man is, on the wilderness wherein there is no man, to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth."* Job xxxviii. 26, 27. But there are some landed people of which, like Israel, it must be said, in almost the same high sense,—*"This people have I formed for myself; they shall show forth my praise."* Isaiah xlii. 21. It is particularly true of those great nations of the earth which are entrusted with the most favoured geogra-

phical situation; the most scriptural freedom, civil and religious; with forms of government which are most nearly allied to that of the Hebrew Commonwealth; with a history that is one tissue of remarkable Providential appointments, interventions, and deliverances; and above all, with the open Bible, and the institutions of the Church of Christ, which is to evangelize the world. These elements are realized only in Protestant Christianity, and chiefly in the two great nations which are its foremost representatives to-day in all the earth—England and the United States—both British and American. Christians may ask,—“What nation is there so great who hath God so nigh unto them as the Lord our God is in all things that we call upon him for?” And it is not presumptuous to apply to ourselves on this Thanksgiving day the inspired description of the Holy Land,—“A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year.”

*God's care of our land* shall be our theme this morning. So let us “enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him and bless his name!”

I. The language of the text has been *literally fulfilled* during the past year. It has been “full of his goodness.” The *boundless wisdom and love of God is seen in his common Providences* towards us, minute as the sunbeams, constant as the seasons, exhaustless as the treasury of the skies, making the visible creation tributary to our care, “subjecting all things to hope,” and bidding us worship at the throne of him, “of whom, and through whom, and to whom are all things.”

*The sparing mercy of God* demands another song. History may tell us what might have happened. Con-



scious guilt might have predicted a year of distresses. Clouds that we dreaded have broken "in blessings on our heads." Pestilence, famine, and the sword, which might have made our "plagues wonderful," so that we should have been "mad for the sight of our eyes." This grim triad of woes has not been let loose upon us. No general national calamity has laid our glory in the dust.

But the positive, direct, and inestimable blessing of Heaven has rested upon us. To all previous physical advantages, the year has added *an unparalleled* HARVEST of the great staples of our agriculture. We may take this as the crowning type of all God's care for our land,—“From the beginning of the year even unto the end of the year his eyes were upon it.” When the bountiful sowers cast the naked seed into the ground, through all the long winter which “lingered in the lap of Spring,” amid all the vicissitudes of the seed-time, and growing-time, and harvest, when men were awake, and when they were asleep, in the fields of the diligent and of the sluggards, in the good ground and in the poor, in all our degrees of latitude and longitude, in all our various climates, his eye was upon it. With small local exceptions, scarcely has it been touched by mildew, blasting, or the worm—and such a harvest! It has increased the material wealth of the country by hundreds of millions of dollars; and it has formed the basis of immense mercantile transactions with our own and foreign countries. A single fact may help us to appreciate the value of this year's crops in a single section of our country. After the financial revulsion in 1857, the commerce of the great northern chain of lakes had so declined that vessels rotted at the wharves, storehouses were closed, freights were at the lowest rates, and millions of capital were unemployed. But

chiefly under the power of this vast harvest, which is being moved from the fields where it grew to the marts of trade, the commerce of the lakes for the current year is estimated at the enormous sum of *six hundred millions of dollars*. Every department of the national fabric feels the mighty impulse, and the civilized world bows before this amazing care of God for our land. We have our political troubles, it is true, but as "God also hath set the one over against the other," we may well ask if there is not "a token for good" in this more than golden favour to our land? At the least, we may bless God the Lord that this great political convulsion has not seized upon the nation in a time of general scarcity, or of sweeping pestilence. In respect of our material wealth, and of our intellectual, moral, and religious blessing, this people was never so well prepared to meet a great crisis as at this moment. But we must add to these causes of thanksgiving *the personal, domestic, and religious blessings of the year*. To catalogue the first, we must know the history of every moment, and study the pages of that book in which the Omniscient has written the daily history of every human being of our population. To emulate the second, we must unveil the sanctity of every home, sound the depths of the heart of every dweller there, measure the lives and pleasures of the fireside, and paint the beauty of your Sabbath scenes. Nay more, we must calculate the value of each family altar, gauge the mercies of the sick room, and tell how much of heaven is in the blessed mourner's heart. To specify *our religious blessings*, would require us to measure the worth of the Bible—the Sabbath and the Church of the living God—to tell the value of every soul that has been "born again"—of all that have been "preserved in Christ Jesus," and all that have been glorified since



last we kept Thanksgiving day. More than this, we should have to know "the depths of the riches of the wisdom and knowledge of God," and the priceless worth of the Cross of Jesus Christ our Lord.

But where shall we end the review of God's care for us during the year? "Oh! that men would praise the Lord for his goodness, and for his wonderful works toward the children of men!" The troubles of the hour are great. But "*are these his doings?*" Micah ii. 7. And if they were his doings, should they blind us to that undeserved goodness by which he has "filled us with the finest of the wheat?" There is not a Chinese idolater on our Pacific coast, nor a red Indian in our forests, nor an African slave on our most distant and poorest plantation, who would lift his dark face to that bright sky, and endorse the worse than Pagan sentiment of the chief magistrate of a great sister city,\* whose proclamation informs his fellow citizens, that, "in *his* opinion, the country, either in its political, commercial, or financial aspects, presents no features for which we should be thankful!" And then, with equal piety, "*by every consideration of self-preservation,*" he summons his constituents to prayer, humiliation, and malediction. Were there no other reason for thanksgiving to-day, we might find it all-sufficient to bless and magnify his name that the liberties and faith of the American people are not in the keeping of disappointed politicians and ungodly officials! We are not a nation of deists like sullen Cain, whose offering was rejected. We are a Christian people with a Christian history, Christian institutions, and a Christian destiny; and it becomes us to resent with holy indignation the spirit of insult and of blasphemy which sometimes dis-

---

\* Mayor Wood of New York.

grace our high places. If this government shall ever be overthrown, one of the causes of that dire catastrophe will doubtless be found in the sins of wicked rulers, and of the people who placed and upheld them in power. It is bad enough that scarcely a single official proclamation by which this day is observed contains a distinct reference to the Saviour of the world, even by mentioning his name; but when the very ground and occasions of thanksgiving are denied, and the mere instinct of "*self-preservation*" is made the reason for prayer, and the spirit of vengeance is invoked through the churches of Christ, one wonders if the ignorance or the impiety be the greater?

II. The state of the country demands that we should remember *God's ceaseless care of our land in times that are past*. It has rightfully been said that our history might be written under the one comprehensive title of "God's hand is in America." The story of the Pilgrims of New England, and the related events of our early settlements, will never grow old. "History will take care" of the names and deeds of the fathers who left us the inheritance of a freedom which was bought with their precious blood. But there are two points which may claim our distinct attention at this time:—

1. The first of these is, that this *American Union was the work of God*. Like our English Bible, the causes and agencies which produced it were carried on high above the heads of the princes, and dominions, and governments of the earth. The Declaration of Independence dates from the fourth of July, 1776. The Constitution of the United States was adopted on the seventeenth of September, 1787; and on that day it was signed by "George Washington, President and deputy from Virginia." But the American Union has



no such modern birth-day or birth-place. The principle on which our Union is built is traceable to the chief political characteristic of the great race that speaks the English language—"a race in whose institutions the name of PEOPLE was never lost," "and whose every political struggle has been either to regain something lost, or to explain and improve some ancient right." Wherever you find this race, amid the German forests, in the lands which it conquered or colonized, under all varieties of government and changes of dynasty, on the continent of Europe, in the British Isles and dependencies, in the colonization of America and Australia, in the East Indies and in the West Indies, the same distinctive element has been developed, and has ultimately triumphed. It is the inherent, spontaneous, irrepressible, disposition to "*local self-government*," which readily shapes itself to the forms of a constitutional monarchy like that of Great Britain, or to that of a Constitutional Republic like our own. It presents the most striking exhibition of individual character developed under the immunities of a written constitution—of personal freedom regulated by law, and of small primary governments revolving upon their own axes, and in their own orbits, yet bound by one gravitating principle to the central power which represents them all. It is equally susceptible of historic proof that the Providence of God reserved these United States for colonization by this great English-speaking and self-governing race. Neither Spain, nor Portugal, nor other discoverers and colonists of other anti-protestant races, could hold it. Not even the Protestant Swedes nor the liberty-loving Hollanders were allowed for any great length of time to retain a separate governmental foothold here. All were conquered or swallowed up by the dominant race. Even English colonization

made no permanent settlement on our shores until a hundred years after the title of discovery was given. It was delayed until that "fulness of time had come," when the spirit of the age, the character of the reigning house, and the great leaders of colonization were prepared and conjoined to plant and develop the essential principles of self-government in this soil. The original thirteen colonies were comparatively strangers to each other. Little social or civil intercourse existed between them. Each had a separate existence as a community and a government. Their manners and institutions varied. But in every one of them, the grand principles of individual enterprise and self-government had been growing into stalwart strength. The power which was distributed among them all was at last concentrated by the course of events which culminated in the separation from British dominion. Then, as by instinct, the long separated colonies flowed together as did their patriot blood. The Declaration of Independence was the great final act and ever memorable monument of the Union. The Constitution of the United States did not make that Union, but was established to consolidate, and strengthen, and perpetuate the Union which previously existed, and which was formed by the special Providence of God. Thus, to use the language of one of our lamented scholars, who has developed this argument with consummate skill, "It is not possible to trace the Union to any premeditated plan—the idea of any one man, or of any body of men. You can find no authority to pronounce it the direct product of human foresight—of political wisdom and experience. You cannot point to any day in our history and say that on such a day Union existed, and on the day before there was nothing of the kind. In truth, THE UNION was not made—*it grew*.



It grew as the tree grows, planting its roots deeper and deeper, and lifting its branches higher and higher, its vital forces coursing upward and onward to its lightest leaf. The Union grew as the forest grows, and the seed was not sown by man's hand."\* "For the *Constitution* of the United States you may carry your debt of gratitude to the memory of that assembly of sages and statesmen who in convention constructed the Constitution. The debt of gratitude for *Independence* may be paid to that other assembly of wise and good men who declared it. But for the UNION our thanksgiving must be laid at the foot of the throne of God; and, therefore, treason to the *Union* cannot be conceived of but as a crime which heaps upon the traitor an accumulated guilt of thankless impiety. I speak it with reverence and with humility, and with thoughtfulness in the words I use, when I say that this Union of ours was the work of God."

2. Parallel with the History of the Union, and of still more profound significance, is *that of the Church of God in these United States*. The Church was here before the State. While there is no formal connexion between the civil and ecclesiastical power, (for which let us ever bless the Lord!) yet the most casual observer must see that the same great characteristics of race, language, and government, which have developed the Union, are quite as conspicuously displayed in the Church. The Bible and the religious and ecclesiastical institutions of our country are completely identified with the rise and progress of the nation. The men who have shaped our liberty, our educational system, and the best part of our national character were among the foremost patriots of the "times that tried men's souls." Imper-

---

\* Two Lectures on the History of the American Union, by HENRY REED, late Professor of English History in the University of Pennsylvania.

fect as our voluntary system is, in some of its features, it has furnished the world with the most magnificent proof of the fact that a Christian people can take care of its own institutions without the polluting touch of the state. Not only so, but besides sustaining our own ministry and institutions, the testimony is constantly rising to show that God has formed this people to "show forth his praise," as one of the chief and evangelizing nations of the world. The elements of our character, so composite, so thoroughly individualized, and so readily concentrated upon a great end, the peculiar discipline to which God has subjected us, the vast growth of the churches at home, their commanding influence in society and government, the actual triumphs of our missionary work in foreign lands, the increase of spiritual power by successive great revivals of religion, the undeveloped resources of the Church, and the urgency with which the appeals for her aggressive forces are pressed by Providence and grace, the reflex influences of this witnessing and proselyting work upon those who are doing it for God—these are a few of the elements upon which we may base our argument for the glorious destiny of the evangelical Christianity of our land. If the Lord cared for our Union, it was chiefly for the sake of his Church which is the depository of his truth, the last refuge of freedom, and to become, if it is not already, the great missionary nation of the world. The Jewish church and state were not more thoroughly adapted to each other in all their essential features than are this American Union, and this Protestant American Church. If the Union was the work of God, how much more is the Church which Christ hath loved and bought with his own blood! If her present extent and power exceed all that could have been predicted fifty years ago, when the missionary spirit was just



awakening in the breasts of a few young students, what may we not reasonably and scripturally anticipate in that near future through whose gray clouds we already see the certain harbingers of millennial day? The student of prophecy may find in the mysterious rolls of Daniel and of John what he believes to be specific predictions of the place and destiny of this American Republic among the great prophetic nations of the earth. But even if this be not so, our history is sufficiently predictive. God never makes vast preparations like these for a little end. No fallen nation of ancient times ever possessed the conservative Christian elements that are combined here. These are the chief foundations of our hope for the future with the blessing of God. And as there is no other part of our history which so confirms the truth, that "the Lord our God careth for this land, and that his eyes are upon it from the beginning of the year unto the end of the year," so there is none other for which we ought to be more grateful on this Thanksgiving Day.

Most thankfully would I conclude this discourse without one word that could disturb these exalted memories of the past, and the harvest songs of the present. The result of the late Presidential election has precipitated the crisis, which the agitation of the question of slavery in the States and Territories had rendered certain at no very distant period. One year ago to-day, our pulpits resounded with thanksgiving and the voice of melody over a fruitful season and a peaceful land. But on that day there came the tidings of that miserable raid in a sister State, for which the fanatical actors have paid the just penalty of their lives. The fire which was kindled then has not been quenched. All the elements of the agitation which began in 1835, have grown stronger as the contest has been carried from field to



field, and the last great issue is soon to be tried. The result God only knows. The Union is His work—and this fact encourages the hope and the belief that it will survive the present, and even greater shocks in the future—yet we cannot forget that the Theocracy was even in a higher sense His work. But the Theocracy went down under the guilt of kings and people, and amid plagues and horrors that are beyond description, they drank the cup of wrath. The Jewish Church was the work of God, but it became as corrupt as the nation, and shared its doom. So, too, though our Union is the work of God, it may sink under the judgment inflicted upon a guilty people, and our American Church may not escape the bitter end. I believe that our country can withstand every assault from without; but if she does fall, it will be by her own suicidal hand, by the just judgment of Almighty God. Time was, and not very long ago, when even to calculate the value of the Union was regarded as treason in the germ. To-day, the great political question of the world is, how can the Union be preserved? A few years ago the two largest Christian denominations, which represented every section of our country, the Methodist Episcopal and the Baptist churches, were rent asunder by “the explosive effect” of this one agitating question. Subsequently other ecclesiastical bonds have been sundered, in the same way, and none of the severed parties have lived in peace and quietness with each other since the rupture. Their once happy unity was lost at once, and until the Prince of Peace shall re-unite them. To-day Southern conventions and pulpits re-echo the spirit of Governors’ messages and State legislators, for immediate secession and disunion. Our daily mails and newspapers bring to light new and startling facts in this painful crisis. This is no time for argument on the ab-



stract question of slavery. Every man ought to know and hold his own views on the subject, with intelligent and righteous decision. Much less is it time for crimination and recrimination, for cheap defiances, or for degrading and disgraceful maledictions. The danger is real, imminent and vast, and it must be met with mutual forbearance, dignity, sincerity and calmness. It must be met everywhere, but especially among the people, who alone can make that public opinion before which the Press, Legislators, and the leaders of the masses must bow. The course of this argument, and the attitude in which we stand before God to-day, naturally suggest *the duty of the Christian churches of the country*. The history of the agitation shows that the pulpit is largely responsible for the tone of popular sentiment and action. When, six years ago, three thousand and fifty clergymen of New England, of all denominations and sects, sent their memorial to Congress, remonstrating against the passage of the Kansas Nebraska bill, it was received by the whole country as a portentous indication of the power which the pulpit can concentrate upon any great moral issue of the day. I say nothing of the merits or demerits of that remarkable petition, nor of its treatment by the Senate. But it is a fact in our national record of no secondary importance, especially when seen in the light of the inflammatory style in which political subjects have been treated by hundreds of clergymen in all sections of our country, and on all sides of the question, which is shaking the Union to its centre. Again, when on the late fast-day in South Carolina, (if the reports of the papers are true,) every minister in Charleston preached a secession sermon, and on the succeeding Sabbath, every Episcopal clergyman of that city omitted the usual prayer of the Liturgy for the President of the United States; and

when a large Baptist Convention in Alabama unanimously declared for immediate secession—as the reports reached our Northern homes, multitudes felt that the hour of peril had indeed been struck from the church-towers of our land. The harangues of violent politicians may, in ordinary times, pass for what they are worth; but when the ministry of Christ kindle the fires of disunion on the watch-towers of Zion, the time is replete with peril and prophetic of ruin. Very much of our future will depend upon the tone of the American pulpit in every State that celebrates this Thanksgiving Day. God grant that the trumpet may give no uncertain sound, and that the ministry of every name in every section of the country may not be found wanting in the hour of peril. The pulpit of the Revolutionary times contributed in no small degree to the establishment of our liberties. While the name of John Witherspoon remains among the signers of the Declaration, and that of Samuel Davies among the eloquent orators, and that of Caldwell among the martyrs of liberty, and those of hundreds more among the civilians and soldiers, and sufferers of the Revolution, God grant that the ministry which succeeds them may never, never, never, bring down the judgment of high Heaven upon the cause which was built up as much by the prayers and sacrifices of the pious, as by the arms of the victors. Do you ask, then, *what the ministry and the Church can do?* I answer in the words of David: “*Pray for the peace of Jerusalem—they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sake, I will now say Peace be within thee: Because of the house of the Lord our God I will seek thy good.*”

I answer again, in the words of Paul: “I exhort,



therefore, that first of all, (mark the words,) *first of all*, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness, and honesty." There are no two men on the face of this continent for whom at this moment so much prayer is needed as the President of these United States, and the citizen who has just been constitutionally elected to succeed him in that high office. Moreover, we ought to pray with equal earnestness for every public man, but especially for those who are leading the people in such a time as this. Any fool or madman may carry the blazing torch into the glorious temple of our freedom, and fire it at the altar. Any black-hearted traitor may tear our banner into tatters, and the mob may stamp it beneath their furious feet. Any poor good man, and true patriot, may be used to save a principle and to quell a rebellion. How much more then, are we bound to pray for our rulers to that God who hath said, "By me kings reign and princes decree justice, by me princes rule, and nobles, yea, all judges of the earth."

Again: *The crisis calls upon the ministry and the Church to take their stand upon the Bible doctrine of obedience to law.* We want no vile Balaams with prophecies on their unwilling lips, and curses in their bitter hearts. But it is time that those essential principles of our Christian faith which underlie the whole structure of the common law, and the written Constitutions of our National and State sovereignties shall be plainly taught and scripturally enforced as a part of the religious obligation of every citizen. Say what men will, religion must enter into politics, not by the union of Church and State, not by priestcraft and impertinent interference of ecclesiastical bodies in the government;



but we solemnly declare on the authority of God's word, that no Christian man has a right to withhold his personal, legitimate, constitutional influence in behalf of that righteousness which exalteth a nation, and against that sin which is the reproach of any people. And all that influence must be thrown into the scale of Scriptural "obedience to the powers that be, that are ordained of God." The Church of Jesus Christ is bound, by the doctrine of Paul in the thirteenth chapter of the Epistle to the Romans, to which I respectfully refer all who wish light on the subject. If the law is wrong, the people can change it by their votes. If the ruler is bad, he may be impeached or thrown out by the ballot. If the Government become hopelessly corrupt and tyrannical, the sacred right of revolution is reserved as the last resource for the oppressed people. If a law cannot be kept for conscience' sake, the example of the Apostles and of the Saviour himself, shows how it may be obeyed, and its penalties endured. "Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things which are God's." This doctrine of obedience to constituted authorities, with its proper limitations, is no arbitrary thing. "All dominion over man," said Edmund Burke, "is the effect of the divine disposition. We are all born in subjection, all born equally, high and low, governors and governed, in subjection to one great, immutable, pre-existent law, prior to all our devices, and all our contrivances, paramount to all our ideas, and all our sensations, antecedent to our very existence, by which we are knit and connected in the eternal frame of the universe, and out of which we cannot stir. This great law does not arise out of our conventions or compacts; on the contrary, it gives to our compacts and conventions all the force and the sanction they can have."



The Holy Scriptures confirm, illustrate, and enforce this principle of obedience. Its highest type is to be found in the example of Him who, being made under the law, became obedient unto death, even unto the death of the cross. The most illustrious subject of the Pagan Cæsars, the greatest patriot that ever loved the city of God, was He whom the Roman soldiers and the Jewish elders nailed to the accursed tree of Calvary, between two blaspheming thieves, for blasphemy and treason.

On that hill of blood let us learn the highest lessons of our Christian duty, as citizens and patriots, on this Thanksgiving Day. Here silence is a crime; indifference is moral treason, and patriotism is religion. Let us confess, bewail, and forsake our sins. Let us pray to God for the continuance of these blessings to our guilty people. The last, best, and almost the only sure hope I have left for my country, is in the faithfulness of the Christian people who constitute the churches of this land, to the principles of divine government which are contained in this law of laws. Thus only shall we perpetuate that splendid fabric, which is the work of God, and obtain the ends so nobly proposed in the preamble to the Constitution of the United States: "In order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity." Thus shall we fulfil the high destiny of our Church and State, and receive the answer to our prayer, "God be merciful to us, and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations."

## THE HARVEST AND THE REAPERS.

THE HARVEST AND THE REAPERS: Home work for all, and how to do it. By Rev. Harvey Newcomb. pp. 270, 12mo. Boston, Gould and Lincoln, 1859.

The Church of Christ on earth is an aggressive institution. Its object is, to rescue the world from the dominion of Satan. It shall accomplish this object because of the indwelling power of the Omnipotent Spirit. But *when* and *how*?

Every member of the Church of Christ is bound to labour ceaselessly for Christ. The language of every soul redeemed with precious blood, is, "Lord! what wilt thou have me to do?" But how few *do* labour *directly* for Christ! A plan of organization is needed, which will give every Christian an opportunity for direct service. The attempt has been made to meet this want by *voluntary associations*, both of "denominations" and individual Christians. They have done great good, but the success has been very imperfect. The fact remains, that *the church* (including herein the family) is the divinely-appointed institution for evangelizing the world, and, consequently, any attempt at "a more efficient instrumentality," is an attack upon the wisdom of God and a covert endeavour to weaken the working force of his church. There is always *danger* lest "voluntary associations" for these purposes, become thus hinderances rather than helps; and the *fear* of this danger causes many to stand aloof from them, or even to hinder them



in their well-meant, but often unwittingly presumptuous attempts to accomplish these objects. The relation of individual Christians to these associations, and to their "denominational" boards, needs to be discussed and explained by some "master in Israel," who can rise above "enlarged selfishness" without removing one of the ancient landmarks. Almost daily, questions of Christian casuistry on this subject are arising. Missionary societies, Bible societies, Tract societies, and Sunday-School Unions, are doing their works of mercy throughout the land; and everywhere, the servants of the Master are called upon to lend a helping hand. *Can they refuse? Can they accept?* Will not some one, to whom God has given wisdom, give us a treatise on this *whole subject*? In the meantime, the little book whose title is cited above, suggests a plan which *partially* meets the want. The work opens with a notice of the "spiritual condition of nominally Christian lands," showing the large numbers of practical "heathen," even within "sound of the church-going bell;" speaks of the "duty of Christians to their unconverted neighbours and friends;" of the proper "feelings of Christians in view of the unconverted;" and then suggests "a plan for carrying the gospel to every creature in the land." It consists, essentially, in furnishing "a district for every church, a field for every Christian."

I. It proposes to divide each city, and town, and county, and state into districts, and to assign "to each evangelical church a district, corresponding in size to the number of members and ability of the church." This general districting work may very well be done through the instrumentality of the various local "agents" of the American Sunday-School Union, the American Bible Society, and the American Tract Society, on advice and consultation with pastors and churches. Strong efforts



should be made to induce *every church* to take such a district, "and become responsible for its permanent visitation, so as not to leave a single neglected family." Is it too much to expect such co-operation on the part of *every* evangelical church in these last days, when the Spirit is so abundantly poured out? Has not the experience of eighteen hundred years demonstrated the necessity of some such *organized* action?

II. "When a church has accepted its district, the first thing to be done is to have it surveyed, and the number (and residences) of the families in it, obtained. Then a map should be made, and the whole be divided into sub-districts, embracing from five to twenty families, according to the number of visitors (likely) to be enlisted. The smaller the districts, the more likely it will be to succeed. If more than the latter number is assigned to a visitor, the work will be too onerous, and will be likely to be given up from mere inability to perform it. The next step is to have a meeting of the church, and after a full presentation of the subject, the districts should be given out to volunteers." Or the pastor might speak of it, in a sermon on "home evangelization," or on "consecration to Christ," and appoint a meeting next day for volunteers. The agents of the "voluntary associations," from their skill and experience, might render efficient aid and counsel herein.

"The following objects are embraced in this visitation:

"1. The first, and most prominent object, should be the spiritual good of every family and every individual; endeavouring, by personal conversation and other means, to lead the unconverted to Christ.

"2. Persuading those who have no place of worship, to connect themselves with some Christian congregation.



“3. Inducing parents to send their children to Sabbath-schools.

“4. Furnishing Bibles to the destitute, and distributing religious tracts and periodicals.

“5. Reclaiming the vicious and abandoned.

“6. Relieving the suffering poor.

“III. The work should be under the supervision of the pastor and official members of the church, who should see that it is done effectually. Each district should be thoroughly visited, at least once a month; and cases of interest should be followed up more frequently.

“IV. One of the weekly prayer meetings of the month, (or a special monthly meeting,) should be devoted, in part, to hearing reports from the visitors. This exerts a salutary influence upon the church, in bringing them into sympathy with the work, and inciting them to prayer and effort. It likewise operates as a stimulus to the visitors to be faithful.”

“V. *Mission Sabbath-schools* should be established in every locality where the population cannot be provided for in schools already established, or where there are children who cannot be gathered into the church schools; to receive those who are persuaded by the visitors to attend, and to furnish a gathering place for the people on the Sabbath.

“VI. So far as practicable, a chapel service, with regular preaching, should be maintained, in connection with the mission schools. But if no minister can be employed, a service should be maintained by the teachers.”

“The difficulty in the way of uniting different denominations of Christians, who differ widely in their modes of action, to work together in missionary efforts, is, that every one must surrender his own preferences, and come to a common ground of action, which fully satisfies

none. But this plan requires no concession, but leaves every one free to preserve his own mode of action. It does not limit the church, in its denominational action, to the district assigned it; but leaves its parish to its bounds of elective affinity in its general action. It only requires it to perform certain specific missionary work, within the bounds of its own district." "All efforts to proselyte from one evangelical denomination to another, are repudiated and strictly forbidden. 'But why not let every church act on its own responsibility, choosing its own field, without any united action?' Because, by such means, the ground cannot be fully covered. There is room enough for every one to have a specific field of labour; and it is only by division of labour that the work can be done."

This plan differs from those which have been long practised in cities by voluntary associations, in *concentrating* all their labours, and concentrating them where they ought to be, in the church. "It takes the matter, (so far as authority and direction go,) out of the hands of a central organization outside of the churches, which can never secure their effective sympathy and coöperation, and localizes it, so as to bring the responsibility nearer home, while it leaves each church free to do its own work in its own way." Since its proposal, this plan has been found quite as successful in the country as in the city. Surprising instances of spiritual destitution have been discovered; numbers have been gathered into Sabbath-schools, and induced to attend church services; religious tracts, and papers, and Bibles, have been distributed; wanderers have been reclaimed, feeble Christians strengthened, and sinners converted—while young soldiers of Christ have been trained unto efficient service, and His name has been glorified.



Is it too much to hope that this plan should be *generally adopted* until a better is proposed?

This little book is replete also with “hints to Christians on personal efforts for the conversion of souls,” and on “the reflex influence” thereof,—on “prayer,” and “prayer meetings,” “revivals,” and other kindred topics, and is pervaded by a spirit of love to Christ, and Christians, and human souls, joined with wisdom which is profitable to direct. It bears, however, marks of great haste; much of it is carelessly compiled, and written with a slovenliness and inaccuracy of manner, altogether unworthy of its theme and its author.

---

## THE TWO PARTIES.

BY REV. W. FULTON, MANAYUNK.

“And five of them were wise and five were foolish.”—MATT. xxv. 2.

The twenty-fifth chapter of Matthew’s Gospel, has been called “Christ’s farewell sermon of caution.” And if the reader reads and understands the first parable in that chapter, he will find that it contains some of the most solemn and affecting truths that ever dropped from the lips of Jesus.

There you have the kingdom of heaven—the whole gospel church—brought up to the day of judgment, under the parable of ten virgins; and there you have the one half saved, and the other half lost. At first, there appears but one party, and all virgins, and all going forth to meet the bridegroom. That is, they all had a semblance of purity and virtue, and are all the professed

followers of Christ. And they all have lamps—all the name and the show of the Christian religion. And they all slumber and sleep—they all have their visible imperfections, defects, and failings; and all sicken and die. And they are all stirred up, and aroused, at the same midnight-hour, and all called to judgment. But now comes the test and the trial that proves the heart, and divides the party—and the separation is eternal!

The wise virgins have “oil in their vessels,” true saving faith in their hearts, and are found ready, and go in with Christ, their Bridegroom, to the everlasting jubilee; and the door is shut. But the foolish virgins, whose hypocrisy has now been discovered and made manifest, and whose efforts to prepare at the judgment have utterly failed, come now to the shut door, crying, “Lord, Lord, open to us.” But the awful reply, so portentous of a coming vengeance, is heard from within, “*Verily I say unto you, I know you not.*” This is the Gospel Church in the judgment; tried as she was never tried before, and known as she was never known before.

In this party the world could not tell the difference. They all walked together, and worked together, and shone together, and lived together, and slept together, and arose together; and it was only at the last day, in the presence of the Lord, that the real difference was fully distinguished, and the parties forever separated.

Considering the awful import of this parable, we may well take up this exclamation: “If such judgment begin at the house of God, what shall the end be of them that obey not the Gospel of God?” If the professed followers of Jesus will be thus judged, and excluded from his heavenly kingdom, what shall the end be of those who openly reject his gospel, saying, “We will not have this man to reign over us?” “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?” If



the word spoken by angels was steadfast, and every transgression and disobedience received a “just recompense of reward,” then the word spoken by Jesus shall be steadfast also; then “how shall we escape if we neglect so great salvation?” Heb. ii. 3. 1 Pet. iv. 18.

Reader, this parable clearly shows that you may go on through life, and even to the judgment seat, with a profession of religion, without possessing the saving grace of God in your heart! You may hear the word, and build your house, and in the eye of the world your moral structure may appear as beautiful as that of your believing neighbour. The difference may be underground, in the foundation, and visible only to the all-seeing eye of God. But it may be a fatal difference. Your neighbour may be resting only and entirely on the Rock Christ; and you may be resting on the accumulated, but sandy particles of your self-righteousness—believing in Christ as a helper, but not resting on him as your own and only Saviour. You may hear his word, and profess your faith in him, and connect yourself with his church, eat and drink at his table, engage in the active services of his cause, gain a good report, and be identified as a *shining* Christian, *and after all be lost*; because it is possible to do all this without having that faith in the heart which takes the righteousness of Christ as a gift from God.

The righteousness of Christ is the righteousness of God; and this must be your righteousness—you must be as righteous as God is—before you can enter the purity of heaven, or go with Christ, the Bridegroom, into the jubilee of eternal glory. This is “the wedding garment” of God’s own purity, with which the soul *must* be clothed, before it can be perfectly happy, or fitted to dwell forever in the presence of absolute purity. And, as you read this tract, you either have this righteousness, or you



have not. There is no medium, or middle position, in which you can stand between this righteousness and unrighteousness. Therefore, whatever may be your profession, association, condition, or circumstance in life, the eye of God sees you at this moment, either among the righteous or the unrighteous, the wise or the foolish, the saved or the lost. There is no third party, and there never can be such a party; because there never has been, there is not now, and there never shall be a neutral set of characters to compose such a party. The world may recognise you as a church-member—and it is the duty of every believer to obey his Saviour, and connect himself with His church and people—but the eye of God may not recognise you as a member in Christ, with *his* spotless purity covering your soul. “*In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature,*” or, “*faith which worketh by love.*” Gal. v. 6, and vi. 15.

Then, it is not the *form* of Christianity merely, but *Christ himself* that you want. And it is either in Christ or out of Christ. In Christ, saved; out of Christ, lost. This makes the two parties, which Christ sees at this moment, even in his church.

Then, since it is possible to mingle with the virgins, and go on so long, and so far, with a profession of the Christian religion, even to the judgment day and the very door of heaven, and yet be lost! how important that you “*give diligence to make your calling and election sure.*” 2 Pet. i. 10. How important that your salvation should not be left neglected, nor permitted to remain in uncertainty. How important that you should know *now* whether you are among the saved or the lost. And this you may know by examining yourself, “*whether ‘you’ be in the faith;*” “prove your own selves; know ye not your own selves, how that Jesus Christ is in you,



except ye be reprobates?" 2 Cor. xiii. 5. Have you faith in Jesus Christ as the Son of God, and as your own dear Saviour, because you *believe* in him? All in the church, and thousands who are not in the church, *say* they believe in Jesus. "*Simon*," the sorcerer, said he "*believed*," when still "*in the gall of bitterness*;" and "*the devils believe and tremble*;" yet how few say they believe, and know that Jesus is their own personal Saviour. Is Christ *your* Saviour? Has he now saved your soul, taken away your sins, and clothed you in his own spotless righteousness? Surely, these are questions that should not be left for the midnight cry to decide, when simple faith can answer and decide them now. "*Believe in the Lord Jesus Christ, and thou shalt be saved.*" Acts, xvi. 31. This is all—this is *taking freely* what God *offers freely*—this is all God asks, because he is perfectly satisfied already with the ransom of the blood of his own Son in our nature. The atonement of Christ being perfect, nothing is left for the sinner to do, but to take the free and infinitely full salvation which this atonement has procured. And this salvation is taken by faith only—without works—and is a present, and an unspeakable blessing to every true believer. "*Dost thou believe in the Son of God?*" If so, his testimony is, that you are justified and saved, and now looked upon by the Father, as standing in *his* righteousness. Do you believe *this* in your heart? If so, you "*have peace with God*," and a "*faith which works by love*;" and Jesus is really your own beloved Saviour, and you know this; and you shall serve him while you live, and go in with him at last to the marriage feast on high. If you say you believe in Jesus, let this ever be your joyful confidence, and your "lamp" will never "go out in obscure darkness," nor "your good works" cease to "shine be-

fore men." But if you say you believe in Jesus, and yet do not believe in your heart that you are now righteous, and freely justified and saved for his sake, then you are certainly doubting his word and testimony, and destitute of both peace of mind and the "*faith which works by love;*" and you know not but that your profession may yet fail, and your expectations perish, and that, on hearing the midnight cry, you may lift up your voice in the judgment, and cry to your believing neighbour, "*Give me of your oil, for my lamp is gone out.*"

---

### THE TWO EVIDENCES.

A TRACT FOR THE EVANGELICAL QUARTERLY.—BY REV. W. FULTON.

*Calvinist.* Those two parables, in the fifteenth chapter of Luke, which show the seeking love of Jesus, are two most precious evidences to my soul.

*Arminian.* Two most precious evidences of what?

*Cal.* Two most precious evidences that grace is absolute—evidences that the choice of my Shepherd is unconditional—that he passed by others and followed after *me* until he found me, when I was wandering like a lost sheep from his fold, without either a *will* to return, or a *desire* to make any condition with him for my salvation—that he sought for me, and swept me out of the filth of moral death, in which I lay, like a lost piece of silver, all unconscious of my lost condition. Evidences that, because I now believe, and faith is a gift, I must have been his own blood-bought property, or he would not have sought after that which was not his own. The persons in the parables went after their own property.

*Ar.* Take care, neighbour, that you are not deceiving yourself in this matter. For I believe it is a suggestion



of Satan, to teach that men are saved unconditionally; and that Christ goes after some and not after others, and that he lifts some and lets others lie, without any effort or intention to save or find them. Those parables, sir, represent all poor lost, or wandering sinners, and Jesus, the Shepherd, going after poor sinners to save them. And he would save all poor sinners, if they would but turn and repent, and come to him, and follow him, and abide by him. These are the conditions of our salvation, as I understand them in the gospel.

*Cal.* Friend, as time is too precious to waste in discussing by men's wisdom, let us keep to "the law and the testimony," and abide by what the parables teach. According to your teaching, the man in the parable would have to go after the sheep, saying, "Sheep, I have come after you to find you, and I will now take you back to the flock and the fold, if you only return to me, and are *willing* to go; or, if you promise not to bump, or horn, or kick, but to lie like a quiet, good sheep, I will lift you up on my shoulder and *carry* you back." But there are no conditions of this kind in the parable. The parable is taken from the natural world. And if you don't know how a shepherd brings back a wandering sheep in the wilderness, I will tell you. When the shepherd finds his sheep, it does not stand to make any condition with him, but runs off, or tries to run. Nor does the shepherd wait to make any condition with the sheep, but immediately strikes his crook into its wool, and throws it on its back, and then takes hold of it by the neck and feet, and swings it up on his shoulder, where it lies, struggling to get off, until once it is placed in the fold among other safe and contented sheep. And, sir, does this not correspond somewhat with your own experience? Do you not ever sing, in the language of one of your own hymns, "*Jesus sought me when a stran-*



*ger, wandering from the fold of God?"* And do you not admit that you did all in your power against Christ when he came to seek and to save you? Had you any desire to return or come to Christ when you were a "*stranger, wandering from*" him? Certainly not. Your natural heart struggled all it could against him, even when you heard him crying, "Turn ye, turn ye, why will ye die?" If you have ever been turned, you must admit that it was nothing in your own heart, but the power of divine grace alone that turned you. And, if you have ever *repented*, you must say with Ephraim, "*After that I was turned I repented.*" Jer. xxxi. 19. Repentance is a gift from Christ. Acts, v. 31. Now you admit that it was in this manner that Jesus *sought, found, and turned* you. Then why do you turn to tell other poor sinners that "*they* must turn and come to Christ themselves, or he won't find and save them?" You say, "*Calvinists* make God unjust, by teaching that he seeks some and not others." I reply, by saying, that the shepherd on the mountain is not unjust because he does not go after goats and wolves which don't belong to him. Nor does the woman seek reprobate silver, or money that is not her own. You charge us with injustice. But I charge *you* with holding a testimony that is inconsistent, unscriptural, and unfair. You say that "Jesus sought *you* when a stranger," &c., and yet you say that he will not seek or find others wandering from him, until *they* repent and come back themselves!

*Ar.* I admit, neighbour, that there is a considerable degree of plausibility and force in your arguments, but it is clear enough that you make men just like irrational creatures, or inanimate things; whereas, men are free agents; and as such agents, Christ sets salvation before them, to be accepted or rejected, according to the freedom of their own will. (*See our Doc. Tracts, p. 47, &c.*)



By what *you* say, preaching to men would be absolute nonsense. You should surely know, therefore, that God did not intend to have the figures of Scripture stretched to the extent to which you carry them out. So I contend, that man, being free, his turning is left to his own will, and Christ would save, and seeks to save, every sinner in the world, if the sinner would only be saved by him.

*Cal.* Abide by the parable, my friend. I liken sinners just to what Christ likens them. Will the silver, by its freedom in the dirt, ever find itself? Will the sheep, free in its wanderings, ever return of itself? Never! By the parable they must be sought for, and found, before they can be saved. And when Jesus uttered parables, it was that we should abide by them, and understand “things spiritual” by “things natural.” It is your teaching, of men’s wisdom, that charges God with foolishness. Was the prophet Ezekiel a fool when he went and preached to the dry bones? Was it “absolute nonsense” to say, “dry bones, Live?” “The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God.” And it hath pleased God to ordain “the foolishness of preaching to save them that believe,”—that life should enter by the Spirit and the word—and that faith should come by hearing. If I had a clear command to preach to the stones in the streets, I would preach to them, believing that “God, of these stones, is able to raise up children unto Abraham.”

But you say that “Jesus goes after, and seeks to save every sinner in this world.” This is not what the parables teach. They teach that Christ perseveres until he finds every soul he seeks after. You say Jesus goes seeking after every lost soul, with a purpose and desire to find and to save, as the man seeks his lost

sheep, and the woman her lost silver. But the persons in the parables succeed, and find what they seek for, whilst, according to you, Jesus is unable to find the precious soul that he seeks for. The parables teach that the human will has no part in causing the grace that saves the soul. But you teach that the sinner's salvation hinges on his own will; and also that the sinner's will is more powerful than the Saviour's will, inasmuch as Christ's all-powerful and seeking grace, cannot turn and save the soul that is unwilling to be saved. This makes the day of Satan's power superior to the day of a Saviour's power. It robs Jesus of his omnipotence, by making him willing to do, and seeking to do, what he is unable to do, when the human will is his master. In a word, it makes salvation of works, and your own testimony, taken as a whole, a tissue of inconsistencies.

If you believe in the Lord Jesus, I pray you consider these truths, prayerfully and impartially, and you will be constrained to say, as I say, that these two parables are two most precious evidences to the soul of salvation by the absolute grace of God.

---

### JONAH'S EXPERIENCE.

Let years speak. Let the experiences of others be lessons to us. The extended observation of some, with their reflections upon what they have seen, and heard, and felt, may be useful to others. Without the varied and painful experience of Jonah, we may be just as much profited in studying his history as though we had each known the hero of it.

It is a striking story. Not any of the Bible stories more interests children. Age never wearies of it. Wis-



dom may gain new hints every time she goes over the several scenes.

It is a more widely-known story than many are aware. Such a history could not be confined within the narrow circle of the Hebrew people, nor within the limits of the generation living when it occurred. Heathen sailors would be apt to tell of the wonderful passenger on their voyage down to Tarshish. Merchants, travellers, and adventurers, going to and from Nineveh, about those times, could not but hear much about Jonah, the Elijah, the John the Baptist, of that day. They, of course, would tell of it. But stories, unwritten, and passing from mouth to mouth, from country to country, and from generation to generation, are liable to be changed as to names, times, and localities. Notwithstanding such changes, the historical physiognomist can detect and trace the features of the original facts, in the myths and amalgamations with which he may find them invested, as he reads the classic page. The story of Jonah, in some of its more remarkable outlines, may be found in the books which record the names and deeds of Grecian heroes and Grecian gods. Thus, in brief, runs the account of the Grecian ARION. He was "a famous lyric poet and musician, of Cyclos of Methymna, in the island of Lesbos. He was accustomed to spend the most of his time with Periander, king of Corinth. On a sudden, however, feeling desirous of visiting Italy and Sicily, he sailed to those countries, and amassed there great riches. He set sail from Tarentum, after this, in order to return to Corinth, but the mariners formed a plot against him, when they were at sea, to throw him overboard and seize his riches. Arion, discovering the plot, begged earnestly that his life might be spared, and gave up all his wealth. The mariners, however, were not to be prevailed upon, and

Arion, seeing them inflexible in their resolution, begged that he might be permitted to play some melodious tune; and as soon as he had finished it, he threw himself into the sea. A number of dolphins had been attracted round the ship by the sweetness of his music, and it is said that one of them carried him safe on his back to Tænarus, whence he hastened to the court of Periander.”

We recognise in the poet Arion the prophet Jonah. We gather strength to faith in the genuineness of the one, from the traditions, which, while they do not preserve the particulars, do keep and hand down the principal fact. We do not believe the story of Arion, but we believe there was such a story; and its existence confirms us in the belief of Jonah’s history.

Let us listen again to these weighty words which he utters: “They that trust in lying vanities forsake their own mercies.” Into this short sentence, a man of the most peculiar experience, of extensive travel, of unparalleled eloquence, of acquaintance with all kinds of people, compresses the sum and substance of all his observations, whether upon the conduct of others or upon his own experience.

The text may be considered as a remark at the close of the prayer of which it is said, “Then Jonah prayed unto the Lord his God out of the fish’s belly.” The train of thought was had then and there. Upon that train he afterwards meditated. Reviewing his life and committing to writing the most important events, we may conceive that he is not particular to keep distinct the thoughts he had while in the fish, and his subsequent reflections. In this view we settle a dispute among the learned, viz., was this prayer made when *in* the fish, or *after* he had escaped? The question might thus arise,—reading, as we have it, “Jonah prayed unto



the Lord out of the fish's belly,"—or, Jonah *out of*, i. e. being out of, i. e. escaped from the fish's belly, prayed as follows unto the Lord: now, was the prayer uttered when *in*, or *afterwards*? The answer is, *neither*, and *both*. The prayer was, as to the main, *conceived while there confined*,—it was reduced to writing long afterwards,—after the Prophet's mission to Nineveh was completed. In this view, (certainly plausible,) we bring the eighth verse of the second chapter down to the very close of the public life of Jonah, so far as we know anything about him. The words come to us, then, as the essence of all that Jonah had learned, "They that observe lying vanities, forsake their own mercies." Endorsed by such an observation, and subscribed by such an experience, we should receive the sentiment as true and profitable. The meaning cannot be stated in fewer or better words than those of Jonah. We shall make no attempt to express the meaning in other words.

The proposition is as general and as comprehensive as possible. All lying vanities are included—no imaginable case is excepted.

And yet, the thing which Jonah was thinking of, and which gave rise to his remark about lying vanities, was, without doubt, one or the other of these two, viz., the *superstition* of the sailors with whom he set sail from Joppa to go to Tarshish, or the *suggestions and inclinations* of his mind in *going from the presence of the Lord*.

Reflecting upon the words and conduct of the sailors, who cried unto their gods instead of calling upon Jehovah, he, brought up in the knowledge of the true God, and in the acknowledgment of his sovereignty and mercy, might very naturally express himself in such words. He is led to deplore the condition of the hea-

then. He sees how, like others of the human race, they have a religious element in their constitution, which impels them to look to some higher power for help. He sees how these heathen, by their words and conduct during the storm, acted out the faith of the human heart in the presence and power of some intelligent and controlling agency, superior to the winds and the waves; and yet he reflects upon the vanity of calling upon gods which are not gods, and of course are not saviours. He reflects upon the unreasonableness and inefficacy of casting away a human life to appease the anger of the gods, although it was true the sea had ceased from its raging when they had cast him into the waves. By a coincidence of Providence, which might mislead a superstitious mind, the sea had become calm after he was cast into it. And so it would have become calm if he had not been cast into it. The storm ceased *after* Jonah had been thrown overboard, and *not because* he had been thrown overboard. With these reflections, he might have been led to consider the deplorable condition of the heathen, and in view of their perishing for lack of knowledge of the true God and of the way of salvation by his grace, he says, the heathen observe superstitious customs and put their trust in vain things, which deceive them, and thus jeopard and forfeit those mercies which might be their own, did they but know the living and the true God.

The other supposition is, that Jonah is reflecting upon his own conduct; and considering the danger and trouble he has brought upon himself, the dishonour he has brought upon Jehovah in the sight of these heathen sailors, the bitterness of his sorrow in consequence of his going from the presence of the Lord, he says, in view of it all, I have yielded to my inclinations, I have compromised my duty; I have chosen to go to Tarshish



as a speculator or traveller, after gain or after mere gratification, rather than to Nineveh as a preacher of repentance; and now see into what straits I have brought myself; I have followed lying vanities, and have thus forsaken my own mercies.

This is probably the right explanation. Jonah followed *lying vanities*. He is himself, in his history, an illustration of his own remark.

He did not do as the Lord commanded him. Never was there a plainer or more positive commandment than the word of the Lord which came unto Jonah, son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness has come up before me. The next thing we know of Jonah, is, that he is on his way to Joppa, and then he is out at sea, going to Tarshish. We naturally inquire why he did not do as he was commanded? It is safe to say, it was by observing some lying vanity. Let us suspend the inquiry, "what was that vanity?" until we see what Jonah brought upon himself by disobedience. First, he flees from the presence of the Lord; his observing of some lying vanity estranges his heart from his Maker, and he is cheated out of the comfort of a clear conscience and of communion with God. Next, he is asleep when danger is nigh; his observing some lying vanity has acted like an opiate upon him, and increased his liability to perish in the storm. Then we find him so ignorant of correct views of the doctrine of Providence, as to coincide with the superstitious sailors, that it was because of some man's sin then aboard the ship, that this great tempest had endangered the lives of all, and (as a guilty conscience needs no accuser,) "he said unto them, Take me up and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." In thus saying he

confirmed those heathen in their views, which are directly opposite from the doctrine of Christ, uttered by him in regard to those killed by the fall of the tower of Siloam. Also, in this same transaction he countenanced the opinion that the sacrifice of a mere human being would appease the wrath of the gods, and procure the safety of those in danger; thus they and he alike observed a lying vanity, and unfitted their minds for faith in the true and only sacrifice acceptable to God.

We will not go farther into the particular troubles, and bitter reflections, and the fretting and anger which he brought upon himself, all which proceeded from his first fatal mistake. What was that mistake? What was the *vanity* which *lied* to him? In *general*, it was the spirit of disobedience to a plain and positive command. In *particular*, it probably was (as already conjectured) a preference of business or travel, or some personal taste or object, to preaching the unpleasant and unpopular doctrine and duty of *repentance*. *Expressly*, the vanity which lied unto him was his belief, [his *forced* belief, perhaps, a belief it may be which resulted from his *desires* rather than from his *convictions*; but however derived, it was his belief,] in the easy, the popular, the almost universal doctrine of *universal salvation*. Jonah, at the time he was told to go to Nineveh and preach repentance, was probably what is now called a *Universalist*. This appears from the reasons he himself gives to the Lord for not going to Nineveh at first. Nineveh was not destroyed at that time. Through the divine blessing upon the preaching of Jonah, the people, from the peasant to the king, repented; and God saw their works, that they turned from their evil way, and He did not the evil that He had said He would do unto them. Jonah tells the Lord it had turned out just as he expected it would. He said



he knew God was too gracious, and too merciful, and too slow to anger, and too kind, to destroy the Ninevites, and he says this was the reason why he did not go there at first, as commanded, when the word of the Lord came to him in his own country. Mark his words (chap. iv. 2.) "Was not this my saying, when I was yet in my country?" i. e., has it not turned out as I said it would, viz.: that God would not destroy Nineveh? Then he goes on to tell the Lord why he did not go and cry against that great and wicked city: "Therefore I fled before unto Tarshish; for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil," as much as to say, I did not go because I did not think it necessary; for what was the use of threatening them in God's name that they would be destroyed unless they repented, whereas I knew God was so merciful He would not destroy them.

This really seems to be the reason why he did not cry against Nineveh when first commanded to do it. He was then a *Universalist*; he *then* said that there was no danger of destruction to the people of Nineveh, because God was merciful. This is his own account of the matter after much schooling.

We do not say he died in this belief, nor that Jonah's belief of the doctrine is an endorsement of its truthfulness. He did not continue to hold the doctrine as would seem from the reflection recorded in the text, and as appears also from his going there to preach repentance, a thing wholly unnecessary, if the doctrine that God will not punish the wicked is true.

It appears, too, from 2d Kings xiv. 25, that he was a prophet in Israel, probably the successor of Elisha.

From his remark, "Salvation is of the Lord," may be framed an argument which gives strength to the



view which has been presented. For it is equal to the New Testament phrase, "we are saved by grace." The Deist, the Self-righteous, the Universalist, can neither of them say "Salvation is of the Lord." They say salvation is a matter of merit, or a matter of justice, or in some way a matter of course. Jonah was now of another mind. He records his faith in the doctrine of grace and election. He says salvation is from the Sovereignty and Grace of God. I did not think so once, but I think so now.

"It is probable that it was when he was a young man, and fit for such an expedition that God sent him to Nineveh, and that it was when he had been as yet little conversant with the visions of God that he fretted as he did. . . . . He was afterward employed as a messenger of mercy to Israel, (2d Kings xiv. 25.) He that had himself found mercy, notwithstanding his provocations, could the better encourage them with the hope of mercy, notwithstanding theirs."—(*Henry.*)

Some who in youth and early manhood have embraced error, and indulged a fretful temper, and not succeeded well in the clear duty which the providence and word of God have pointed out, have afterward been sound in the faith, and good and useful men.

Jonah, the Jews fancy, was the son of the woman of Sarepta, whom Elisha raised from the dead. The ground they have for this, is that he is called the son of Amittai, i. e., *of truth*, because his mother said to the prophet when he restored her son to her, "Now, I know the word of God in thy mouth is truth."—(*Patrick.*)

Jonah's disobedience to God, brought upon him all his trouble, and occasioned his confession. We have traced his disobedience, by his own account of it, (chap. iv. 2,) to his belief that God would not destroy the wicked. Our conclusion, therefore, is, that Jonah in



his wisdom after observation, experience and reflection, calls the belief that none will be punished on account of sin a *vanity*—a *lying* vanity.

The difference between a *vanity*, and a *lying* *vanity*, is this: a *vanity* is a mere *failure*—a sort of *negative* thing—a species of the ten thousand *nothings* which gain a sort of currency and credit, as though they were *somethings*. It is a vapour which takes the form of a castle; it is a bubble which reflects the colours from the sun; it is a dream of feasting;—when lo! the feast disappears as the dreamer awakes; the bubble bursts as your breath strikes it; the castle floats away with the air in which and out of which it was made. These and such as these, are vanities. They deceive nobody, for they promise nothing. They hurt nobody, for though they amuse they cannot beguile. A *lying* *vanity* is a different thing. A *lying* *vanity* has something more than a shadowy form, and an airy existence. It is not a harmless nothing pretending to have a soul and having none. It has a reality of existence, a positiveness of influence, and that influence all in the wrong direction. It is not a harmless dream of a feast; it is a real feast, but the meats are poisoned and the wine is drugged. It is not a hollow, harmless bubble, beautiful in the sun-beam, broken by your breath. It is, however, as round and as polished as a bubble, but as hard and as destructive as a bullet aimed at your brains by your deadliest foe, and driven home with might and malice. It is not an airy castle—it is a marble palace whose beds are perfumed with myrrh and aloes and cinnamon, the feet of whose occupants go down to death, whose steps take hold on hell. A *lying* *vanity* is something which has gained your confidence, controlled your conduct, lifted you up with expectation, and then dashed your hopes and broken your heart. Satan was the first and the

greatest liar that ever cursed our beautiful planet with his presence. The first and the greatest lie he ever told to any of our family, was on this very subject. He said it was useless for any one to give himself any trouble about the threatened penalty for any want of conformity unto, or transgression of, the law of God. He said, Thou shalt not die. He has the honor of authorship of that very doctrine, the belief in which led Jonah to the wilful disobedience of God; which doctrine Jonah afterward, when he came to his right mind, called a *lying vanity*. This doctrine is not a harmless delusion—a mere vanity. It is a *lying* vanity. It gives the lie to God, and it cheats them who receive it. It pretends to save the soul, whereas, practically, it destroys it. It pretends to bridge the gulf of sin and death, and when men trust their eternal interests upon that bridge, they find its suspension cables, upon which all depends, are as brittle as a spider's web.

A leading vanity—a kind of mother vanity—is this to which Jonah alluded. All *idolatry* is a lying vanity, for the idol can do nothing for us but wither, and dwarf and starve the soul; and this is a poor return for fervent idolatry.

*Superstition* is a lying vanity, for while a superstitious mind has the basis of a religious element, and implies a belief in supernatural agencies, it only at best *feels* after realities, but does not *see* them; it only grasps at straws, and is misled by an *ignis fatuus*.

To trust to *human reason* in the matter of our knowledge of God, and of our relations to Him, and to go no further than *natural religion* can conduct, is a *lying vanity*; for reason cannot find out God nor the soul, and natural religion cannot tell a sinner, aching at his heart, how his sins can be pardoned, and his heart made peaceful and pure.



*Pleasure*, as an end, and pursued for its own sake, is a lying vanity; for the man of largest recorded experience, has declared that the pursuit of pleasure is a vexation of spirit.

To consult an *unsanctified heart* is a lying vanity. The candid testimony of every observer must agree with what One has said who knows what is in man, that "the heart is deceitful above all things, and desperately wicked." He that trusteth in his own heart is a fool.

It is a lying vanity to *disobey a plain command*, or *violate any known duty*. There may, at the present, be a prospect of advantage in doing so, but in the end it will be found that nothing substantial was gained, and much that was valuable was lost. It is a lying vanity to bring to God's altar, *oblations in which He has no pleasure*. He has no pleasure in robbery, none in uncleanness, none in old leaven, none in a lean bullock, or a sickly lamb. Bring no more vain oblations. The *lie* in vain oblations consists in getting the impression that such offerings atone and satisfy, whereas they do not. To believe that they do, is to jeopard the soul—it is to forsake your own mercies.

There is another lying vanity. It is that prevalent and frequently fatal disposition to *put off the day and the duty of repentance*. Go thy way for this time; when I have a more convenient season I will send for thee. So says the soul to the Holy Spirit. That convenient season may never come. The Spirit will not always strive with man. This putting off is a vanity under which the soul, conscious of guilt, but too proud to humble itself, and too fond of sin to be willing to give it up, takes refuge. There is a double lie in this vanity: one is, the soul persuades itself of its willingness to return to God, but is only waiting for a more convenient season; the other is, that the soul bases its pro-

fessed purposes for future repentance upon the *certainty* of time, whereas, "At such a time as ye think not, the Son of Man cometh." To many who are saying "Soul, thou hast much goods laid up for many years, take thine ease," the message comes unexpectedly, "This night thy soul shall be required of thee."

How prone we are to leave the true and take the false—to turn our backs upon the sun, and to follow an *ignis fatuus*—to stop our ears to the counsels of Heaven, and then to observe lying vanities.

They who do so, and persist in doing so, forsake those mercies which might be theirs if they would only have them. They exchange the consolation which they might enjoy for distress and dismay. The reasons for this result may be briefly stated. Vanity *cannot satisfy nor save*. There must be a reality, and it must be truthful, and it must be adapted to the soul, or it cannot satisfy it. Error and ignorance and inappropriate truth are to our moral appetites and necessities what the husks which the swine did eat were in comparison with the bread and the meat which the famishing prodigal so much needed and craved.

Again, lying vanities operate to cheat men of the mercies which might be theirs, by *filling the mind with these things, so as to exclude the substantial and the reliable*. One set of thoughts, one set of plans and of pleasures, will take precedence in the mind. These thoughts will be such as centre in God, or such as do not centre in and revolve about Him. These pleasures will be such in kind, though vastly inferior in degree with those which are at His right hand, or they will be such as draw all their supplies from earth. "Ye cannot serve God and mammon." You cannot entertain vanities and the truth at one and the same time. They that love and keep the truth as it is in Jesus, shall assure their



own hearts, and through that truth will grow more and more holy. They that observe lying vanities, forsake their own mercies.

Now, there is a *tendency in the mind to grasp at straws*, to follow delusions, to build castles in the air. It must mean something. What does it mean? It means that the soul is a child, and is feeling after its parent; it is an exile, and is longing for home; it is famishing, and will eat husks, though bread is its natural food; it is weak, and ignorant, and sinful, and feels its need of a righteousness, a wisdom, and a strength which it does not possess. It will even observe lying vanities.

The gospel is the very thing to meet this peculiarity of the soul. It is true, it is suitable, it is satisfying. There is imminent danger in the one direction, and there is satisfaction and safety in the other. "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?"

The most vain of vain things, and the most lying of all deceitful things, is the fallacy about the condition in the next world, of those who die without having been born again. This miserable delusion is perhaps secretly destroying many, who would scout the idea of being considered Universalists. But, judged by the great test of the daily life, is not every one either a Christian, an Atheist, or a Universalist?

## EXPOSITION OF ROMANS VIII. 3, 4.

For, what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.—Rom. viii. 3, 4.

This comprehensive passage embraces the great truths involved in the plan of salvation. It treats of human depravity, which is the result of the fall, of the inefficiency of the law as the means of justification, of the sufficiency of Christ, of the recovery of believers from the miseries entailed by sin, and their complete redemption through the virtue of the atonement.

Our race is not in the original condition in which it stood in the person of Adam. God made man upright. God's work is always good. He cannot be the author of sin. When the prophet Isaiah introduces Jehovah as saying, "I, the Lord, create evil," he speaks of those temporal calamities which men call evil, and which God is said to create, because they are ordered by his providence; but sin, the procuring cause of all misery, is not God's work. Adam was created in original innocence and righteousness. In soul and body he was impassible; he could suffer no sorrow, and he was subject to no pain. Transgression changed all this. Violation of the precept, which was the test of faith and obedience, involved in its train all the wretchedness under which the creation has groaned, from that hour to the present. The first man became a sinner; and of necessity, his nature became sinful. We say *of necessity*; for what greater absurdity can be imagined than that a sinner should be sinless? If not sinless, he must be sinful; there is no alternative. The least taint of sin



must corrupt the nature. If you poison the fountain, can the stream be sweet? If the root is bad, can the fruit be good? "Who can bring a clean thing out of an unclean? Not one." Could Adam, the sinful progenitor, be the father of a race of holy children? He could not. Therefore, the apostle says of believers, "We are all by nature the children of wrath, even as others." From this natural law there is no exemption. So the Scripture says, "As by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." And again, "In Adam all die;" on the principle that human nature became corrupt in him who was the head and representative of the race. This is what is meant by *original sin*. "Behold," says the Psalmist, "I was shapen in iniquity, and in sin did my mother conceive me." Let men cavil as they will, this is plainly the doctrine of the Scriptures. It is revolting to natural pride. We do not conciliate the prejudices of an unrenewed nature, by proclaiming this truth. To tell men that they are depraved in their very nature, is not to flatter them; but if this doctrine be discarded, the entire system of the gospel must go with it. Neither do we exhaust the declarations of the Scripture on this point, when we say that our nature is depraved; for it is not a partial depravation. We are not only prone to evil, but to all evil. "God saw that the imagination of man's heart was only evil, and that continually." Here is a three-fold affirmation of this fact. Men will tell you we are not naturally bad; we are the creatures of education; but "God saw that the imagination of man's heart was evil." Admit, some will say, that it is evil in some respects, it is good in others; but "God saw that the imagination of man's heart was ONLY evil." But some will contend that there are times when this evil pro-

pension abates its virulence. No; for "God saw that the imagination of man's heart was evil—only evil, and that CONTINUALLY." The Scriptural answer, therefore, to that question, "*Are we then so corrupt that we are wholly incapable of doing any good, and prone to all wickedness,*" is evidently, "Indeed we are: except we are regenerated by the Spirit of God."

In this state the law of God finds the sinner. It is a state of helplessness. Sin has undermined and destroyed our strength. We are without strength. The law is not to blame for this; for "the law is holy and just and good, and the commandment is holy and just and good." What are the requirements of the law? The first command is love to God. Is this not holy and just and good? There is no sin in loving God. There is no injustice in loving Him; and if all men were to love God with all their heart and soul and mind and strength, would it not be a *good* thing? The second command is, "Thou shalt love thy neighbor as thyself." Can the purity, or excellence of this commandment be impeached? On what ground? Nothing in the essence of that commandment can be impugned as impure, or unjust, and surely it would be a good thing for this world, if every man loved his neighbor as he loved himself. The law is, therefore, blameless, though the sinner is weak; though in his natural state he is not and cannot be subject to that law, this is no disparagement of the character of the law of God. Now, the apostle declares in the text, "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Wherein is the law weak? Owing to our sinful nature, the law is powerless to justify; it is *weak through the flesh*. If man had never sinned, he would have been justified by his obedience



to this law. Then the law as the rule and standard of obedience, would have found no impediment in his nature, and every man would have been justified by the deeds of the law; but it is not so now. By the deeds of the law shall no man be justified, because no man can satisfy its claims. All have sinned and come short of the glory of God. Wherefore, then, serveth the law? You tell us we are wholly depraved; but God gives us a just law, which we are unable to obey. Moreover, that law which we admit to be holy, just and good, is powerless to justify us as sinners; how is this? We answer, there is surely no wrong or injustice involved in God's giving such a law to sinners. He cannot make his law sinful because men are wicked. If He gives a law at all, He cannot so accommodate its precepts to man's depravity, as to connive at sin in any form, or degree; for whatever may be in man, there is no unrighteousness in God. Therefore, His law must abide in its integrity. But one objects, again. You say the law is powerless to justify sinful men, because by reason of sin, they are wholly incapable of doing good—and how then can God demand obedience to it? We answer, God is not responsible for your sin. He did not make you a sinner—you are such by your relation to Adam, and also by your own voluntary choice. The entailed corrupt propensions of your nature have been developed in the actual sins of your own life. Moreover, God does not give this law to sinners, that by it they may be justified. He gives it to teach them that they are sinners, and to convince them of their guilt and misery as such. Therefore, the apostle says, "By the law is the knowledge of sin." This is evidently true; for if, since the fall, God had utterly withdrawn the knowledge of His will, all ideas of right and wrong would have been abrogated. Hence, the necessity of such a

standard to the maintenance of all consciousness of moral rectitude. We know that we are sinners by the law of God; and so every mouth is stopped, and the whole world becomes guilty before God. "I had not known sin, but by the law." This is its just office. Now the apostle Paul declares also, "That the law entered that the offence might abound." This is its second office. By the promulgation of the law in the explicit details of its purity and extent, covering not only external actions, but the very springs of motive and principle, it brings the wickedness of the heart into clearer light, and so the offence abounds—the vast aggravations and accumulations of sin are seen in an extent in which they could never have been known without it. The law makes the offence abound, not by putting sin into the heart, but by displaying the depravity which is already there. The very strictness of the law inflames the hatred of the carnal mind against it; for men are, by reason of sin, such bond slaves of the devil, that they are incensed against God, and embittered against His law by its prohibition of their sinful lusts, and so "The law entered that the offence might abound." Nor is this all. A third office of the law is to show that God's wrath and judgment will overwhelm the transgressor. "It is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them." Therefore, St. Paul calls it "The ministration of death," (2d Cor. iii. 7,) and "The ministration of condemnation," (2d Cor. iii. 9.) And again he says, "The law worketh wrath," (Rom. iv. 15.) The effect of these threatenings is to bring the sinner under the bondage of fear. He looks into the perfect law of God, and he sees that all his life he has been a transgressor; nay, the more he examines the statutes



of the Lord, the more is he convinced of his guilt and misery. He sees sin abounding in his deeds and words, and in the very purposes of his soul. Alas! there is no soundness or health in him—he is altogether become corrupt in head and heart—in understanding and affections, and in all his moral faculties. Now he casts about for a refuge; he is filled with sorrow and distress; he is resolved to lead a new life; he will break off this sin, and the other; he will begin to do this duty, and that,—all in vain! He has no peace; but he is determined to satisfy the law, and to make himself a better man, so he goes to church; he reads his Bible; he listens to the word of Christ in the gospel; he begins to pray; and yet, strange to tell, he is as far from peace as he ever was; nay, he seems to be still farther removed from it than before, because he finds that all these efforts are unavailing to confer peace. The law is, in all this experience, fulfilling its work; the man is becoming, every day, more dissatisfied with the righteousness which he has been working out for himself. He finds that with all his efforts he cannot come up to the requirements of this pure and lofty standard of holiness, summed up in the two great precepts, “Thou shalt love the Lord thy God with all thy heart,” and “Thou shalt love thy neighbor as thyself;” and, therefore, his consciousness of past transgressions, and of present misery, are continually echoing the dreadful threatenings of indignation and wrath. “Wretched man that I am, who shall deliver me from the body of this death!” Thus the law fulfils the gracious purpose of God; it is a schoolmaster to bring us to Christ. Just as the Hebrews, dismayed and terrified by the thunder and the fire of Sinai, appealed to Moses, “Let not the Lord speak unto us, lest we die; but speak thou to us, and we will

obey thee in all things;" and the Lord answered: "I have heard the voice of the words of this people which they have spoken to thee; they have well said all that they have spoken," i. e., they have said truly that they need a mediator between them and me; so the sinner in his guilty soul, affrighted at his utter inability to satisfy the demands of this holy law, demands in the depths of his soul a Daysman to stand between God and him; a mediator who shall speak to God for him, and tell him again from God what he shall do to be saved. This appeal of the affrighted Hebrews at Sinai, to the prophet of the Lord, is deeply significant, and God's commendation of their desire to have a mediator, is still more replete with meaning. The Lord says, "They have spoken well;" for Moses represented Jesus Christ, the great Mediator between God and the law—condemned sinner. Therefore, God said unto Moses, "They have well spoken that which they have spoken; I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speak unto them all the words that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Now that this promise relates to Jesus Christ, is expressly stated by the apostle Peter, when addressing the Jews, who were amazed at the healing of the lame man, he calls on them to repent of their sins, and turn to Jesus Christ, and adds, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people."



Thus Christ fulfils that, which the law, being weak through the flesh, could not do. Christ provides a way of righteousness, by becoming our righteousness. Being made in the likeness of sinful flesh, and for sin, he condemns sin in the flesh; that the righteousness of the law may be fulfilled in us who walk not after the flesh, but after the Spirit.

1. *We see the utter hopelessness of salvation by the law.* Men speak of their morality, and of their claims to everlasting life, because they do this good thing, and leave that bad thing undone; but what can be more absurd than to expect or demand, (on the ground of works,) that salvation which is of grace? God never designed that sinful men should be saved by the law. He gave them that perfect law as the rule of their life, that they might see how far short they come of what they ought to be, and of what they must be, if they would see his face and live. The perfection of the law condemns them. Its very holiness is a ministration of death and condemnation to them; by it the offence abounds. The more a man knows of the law and of himself, the more hopeless does this knowledge make him. He sees that while it is holy, just and good, to him, it is a minister of wrath, and in despair he owns, that by the deeds of the law shall no flesh be justified in the sight of God.

2. *We see again how the grace of God abundantly vindicates his justice.* “The law entered that the offence might abound; but where sin abounded, grace did much more abound.” God was under no obligation to provide a way of recovery from the sad effects of the first transgression. *He* might have dealt with rebellious man as he dealt with the angels that sinned. He might have left them under the ruin of condemnation, without refuge or resource. He might have ordained the

law as a simple minister of death; but he makes that commandment the schoolmaster to lead the contrite soul to Christ. The thunder and fire of Sinai, whilst they pour wrath upon the stubborn, rebellious and unbelieving soul, drive the penitent, who feel their misery, to the Saviour, and by faith in God's own Son, whom God sent in the likeness of sinful flesh, and for sin, and who condemned sin in the flesh, the righteousness of the law is fulfilled in them, who walk not after the flesh, but after the Spirit. Thus the very wickedness of men—their exceeding sinfulness—their utter destitution of all health and merit—are made to magnify the riches of the grace of God.

We have shown that the apostle declares, as a preliminary to the doctrine of Christ's sufficiency as a Saviour, that the law is powerless to justify the sinner. The law is weak through the flesh. This implies no defect in the nature or design of the law. It is holy, just and good; but it never was designed as a covenant of justification to sinners. It is given to fallen and depraved men, that they may see how defective is their best obedience, and that convinced of their guilt and misery, and their utter condemnation, they may seek a better righteousness, through faith in the Lord Jesus Christ. As Adam was the federal head and representative of the race, so Jesus Christ is the Federal Head and Representative of all who believe in his name. Hence, he is called the Second Adam. And here let us note that these two truths must stand or fall together. They are not readily received by a mind which is governed simply by the rules of human philosophy; hence they have always been assailed by unbelievers as though they were contrary to the principles of divine justice. Nor is this repugnance confined to those who reject the



Scriptures as a divine revelation. Systems of theology have been based upon their rejection. The terms by which they have, from the earliest ages of the Church, been defined, have been scornfully repudiated. Original sin, and the imputation of Christ's righteousness to believers, are erased from the category of truths which belong to the improved schemes of Christian doctrine; but the result has not, by any means, relieved the difficulties of the case; it has greatly aggravated them. Men may ask, how can I in justice, be held responsible for Adam's sin? I had no part in it. Why, then, shall I suffer for it? Nay; but, O, man! who art thou that repliest against God? Here is the stern fact. You do suffer, in soul and body, and estate, in consequence of it. If you reject the justice of this arrangement, you are at war with the providence of God. A thousand facts meet you and confute your theory. Every sickly constitution entailed upon the children of luxurious or licentious parents, is a proof that God does visit the sins of the fathers upon the children. If any man thinks this is unjust, he must settle his controversy with the providence which has so ordained the facts of this world's history, that it would be idle to dispute their reality. If a man has, in his constitution, a hereditary predisposition to disease, he does not alleviate the symptoms by arguing that he is not to blame for them. The same rule obtains in its moral application. Here is the fact of universal moral depravity, and the still more startling truth that all men die, and not only men, but even infants, who have not sinned after the similitude of Adam's transgression. How can we account for this? Reason is utterly at fault; but the Scriptures are not. They declare, "By one man sin entered into the world, and death by sin." Now, we apprehend that much of the controversy on this sub-

ject, (and we shall make only a passing allusion to it,) has grown out of a desire to vindicate the ways of God against the aspersions of an unbelieving philosophy. This is unadvised, because say what we will, we cannot solve the mysteries of God's law or of his administration; if we could, the gospel would stand in the wisdom of men, whereas the apostle teaches, it stands not in the wisdom of men, but in the power of God. Besides, when we say that we sinned in Adam, or that Adam sinned as our representative, we mean simply this, that Adam's transgression so corrupted his nature, that we of necessity inherited its depravity, and that we do naturally sin after the similitude of his transgression, in our own repeated offences against the holy law of God. For this terrible calamity, thus entailed, God has, in his boundless love, provided a remedy, by sending his own Son in the likeness of sinful flesh. This was an act of grace. It was not required by justice. He might have left us under the dominion of the law of sin and death; but God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. In the text, St. Paul says, "God sending His *own* Son," indicating the unspeakably dear relation which Jesus Christ sustains to the Eternal Father. Believers are called the sons of God. Such they are by adoption; "Beloved, now are we the sons of God;" but Christ is God's *own* Son; he is such by his own Divine right; he is the brightness of the Father's glory, and the express image of his Person; and as God manifest in the flesh, as the Word, who was in the beginning with God, and who was God, He dwelt among us, and men beheld his glory—the glory of the only begotten of the Father, full of grace and truth. The Father sent Christ, his own Son, in the likeness of sinful flesh. He did not



assume *sinful* flesh; he came in the likeness of it; he was subject to its infirmities; but he was without sin; he became such as we are, in every respect, with this one exception; he was born of a woman under the law, that is, subject to the same law, which God had given to his covenant people, as the rule of their life. The object for which the Father sent him, and for which Christ came, was to make an atonement; and so to propitiate the Divine favor, which, by rebellion, we had lost. In order to this, Christ became one of us. He was truly and really the Man Christ Jesus, as truly as he was the Eternal Word—God's own Son. He undertook the work of redemption, in accordance with God's deliberate and eternal counsel, and under the provisions of a divine covenant. The promise was given, that he should see of the travail of his soul and be satisfied. Behold him there, in the likeness of sinful flesh, a helpless infant, veiling the glory of infinite majesty under that garb of human infirmity. The Lord of Life, the Creator of the ends of the earth, makes his lowly bed with the beasts of the stall. While he sleeps in the manger, the hosts of heaven are moved, and the brightness of the heavenly glory fills the fields where the shepherds keep watch over their flocks; and at midnight that strange harmony, the music of angelic voices, which mortal ears till then have never heard, startles the watchers with the thrilling chorus, "Glory to God in the highest; on earth peace; good will to men!" How that multitude of the heavenly host, hovering around the wondrous babe of Bethlehem, amazed at this condescension of the Most High, desire to look into the mystery of God's love to sinful man! Behold the man; he has grown to man's estate; he goes forth to meet the Baptist, his forerunner; he is baptized of John in the Jordan; he enters upon his ministry; he calls upon men to repent; he

walks by the sea-side, and there are some poor fishermen, spreading or mending their nets, and he calls them, "Follow me." There is a power in that call, which they may not withstand. Immediately they rise and follow him. He passes on to the crowded market; he sees another man sitting at the receipt of custom—a publican, and he calls, "Follow me;" and immediately he arose and followed him. Whence hath this man this power? Behold him out on the stormy sea, in a frail boat, with these disciples. He is weary, and he falls asleep, and while the waves rise and swell, and the ship is tossed to and fro, and driven of the wind, he rests there peacefully, until the shriek of the terrified crew arouses him with the frantic cry, "Master, we perish!" and then he lifts his hand and whispers, "Peace, be still," and winds and waves obey his word, and sink down without a murmur; and the amazed disciples ask, "What manner of man is this?" Does this surprise them? The obedience of those disciples to the call of Christ, was a greater miracle than this. Think of it. A stranger meets them at their daily work, and bids them leave their nets, and come with him. What earthly compensation does he offer them? None at all. Yet, at his word they leave everything. Nay, a stranger fact, and more wondrous still, is the obedient response of Matthew, the tax-gatherer, to the call of Christ. He is there, at the receipt of custom, in the very place and occupation of a lucrative pursuit; but no sooner does Jesus fix his eye upon him, and say, "Follow me," than immediately Matthew rises up, leaves all, and follows him. Is there not a power in that voice which bespeaks the presence of God's own Son? Who else could have banished all worldly care, and stilled the wild passion for riches, and made that publican prefer poverty *with* Christ, to a mint of gold without him? This is a greater



miracle than the staying of the angry waves upon the stormy lake; and as we glance at these incidents in the career of Jesus, as he went forth on his mission as the Messiah, let us take this thought with us. There were many fishermen besides James and Andrew and Peter, on the shore of the sea of Tiberias, but Christ passed all others by and chose these as his disciples. There were many publicans sitting at the receipt of custom, but to none of them did Jesus call, "Follow me," save only to Matthew, the son of Levi. Therefore, Christ Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

All the acts of the Saviour's life are radiant with a holy goodness. Transparent sincerity, guileless simplicity, unsparing self-denial—beneficence without stint, charity with no limit, save the wants of the sufferer—all combine their beauteous rays in forming this Light of Life. "He was holy, harmless, undefiled, and separate from sinners." In every act he fulfilled the law. As a man, *he* loved God supremely; and, surely as a man, he loved his neighbour as himself. He submitted to every requirement of the law, whether ceremonial or moral. He literally fulfilled all righteousness. His obedience to the law was perfect. This was one part of the satisfaction which Jesus came to make as the atoning Mediator. The law had been broken; Christ fulfilled it; but this was not all that justice demanded of Christ—the Representative of his redeemed people. He must not only obey for them, he must also suffer for them. When he entered on his work, the Baptist, pointing to him, exclaimed with prophetic significance, "Behold the Lamb of God which taketh away the sins of the world." As a Lamb, as the sacrificial Lamb, the Lamb of God, he offered himself a sacrifice. To that

dread scene on Calvary where he was numbered with transgressors, and slain for our offences, all the types of the Jewish law had, for so many thousand years, been pointing. He is the sacrifice of which all sacrifices since the day of Abel were but the emblem. They were the shadows of which Christ Jesus is the substance. On him was laid our iniquity; by his stripes we are healed. Sin was the accursed thing—the abominable thing which God hated; and it behooved him who was made the propitiation for our sins, to die an accursed death. He was holy, but he died for sinners; therefore, he was made a curse for us; he died the death of a malefactor, though he was innocent, that the guilty might find life in his death. In that hour of sore humiliation, the Father hid his face from him—he passed through the horror of great darkness, and his soul was exceeding sorrowful. The powers of hell assailed him. He was buffeted and stricken down to the very dust, when the guilt of a wrecked and ruined world was laid upon him, and pressed out of him that bloody sweat in Gethsemane. Oh! why was this? What means that agony of prayer, when justice held the cup of trembling to his lips, and his own Father bade him drink it? And then, on Calvary, amid the rending of the rocks, and the throbs of the quivering earth, hark! that bitter wail of anguish unutterable! Oh! the very sun grows pale before it, and darkness covers the earth at mid-day; for God's own Son is given up to tread the wine-press of God's wrath alone; and he, the Holy and the Just, cries out, amazed, "My God, my God, why hast thou forsaken me?" Oh! why was this? He was oppressed by the sorrows of hell, that we might be delivered from them! He was given up in the hour of death to this sense of loneliness, that when we die, we may not be forsaken! He suffered this mysterious torture, though he was



innocent, that the guilty might know the abundant consolations of the divine presence when in death, they lean on Christ! Not for himself did Jesus die. He died for sinful man; for the world of sinful men, "that whosoever believeth in him might not perish, but have everlasting life."

"Great High Priest, we view thee stooping  
With our names upon thy breast,  
In the garden, groaning, drooping,  
To the ground with horrors press'd.  
Angels saw, struck with amazement,  
Their Creator suffer thus;  
We are filled with deep abasement,  
Since we know 'twas done for us.  
On the cross, thy body broken  
Cancels every legal charge;  
Pleading this authentic token,  
Guilty souls are set at large.  
All is finished, truth hath said it,  
Doubt no more; believe your Lord;  
To frail reason give no credit,  
You have his unerring word."

Behold, ye who say God's ways are not equal—ye who complain, that without your counsel, or consent, ye are conceived in sin and born in iniquity—behold, the abounding grace of God in Jesus Christ. If you suffer by reason of your involuntary relation to Adam, you are saved from all the effects of his sin and your own, by the righteousness of another, even the second Adam; if so be, that by faith, you make that righteousness your own. Believing in Jesus, you are absolved from all the guilt of sin, and your nature is renewed by a virtue to which you have contributed nothing; if you believe in Jesus as your surety, you are justified by faith through the righteousness of Christ, your covenant Head. Christ has taken all your sorrow away.

The entailment of sin and death is cancelled. Yea death itself is slain; and eternal life, the gift of God's free grace by Jesus Christ, is the portion of the sons of God, even the children of faith. God has accepted the sacrifice which Jesus offered, and given the proof of this acceptance by raising him from the dead. Christ slain for our offences is raised again for our justification. They who believe are justified, sanctified, and saved. For them complete atonement has been made. They, and they only, are partakers of the benefits of Christ's death and resurrection. Their debt is paid, and the bond which justice held against them is cancelled for ever. They enter into rest. Their fears are quelled for ever; for Christ is their Saviour. They are not called to make any satisfaction to the justice of God; Christ has done all that for them. Their work is all summed up in faith. Faith makes them partakers of a new life, even the life of Christ; therefore, theirs is not a dead faith, neither can it ever die. Unbelievers have no part in these mercies. They reject the grace of God; they despise the blood of Christ, therefore their sin remaineth. They affect a righteousness of their own. But what folly is this? For, if even the law of God, which is holy, just, and good, is powerless to justify, how can they be justified by obedience to a law of their own devising? Equally absurd and abominable is that attempt to purchase the forgiveness of sins by our own works of satisfaction, as though the righteousness and atoning merit of Jesus Christ were not enough, but needed our works to make their virtue all complete. Our works! alas! they are only defiled with self-love and a thousand vanities, for which we need forgiveness rather than reward! No; on this truth we build—Christ died, yea rather is risen again. There is now, therefore, no condemnation to them that



are in Christ Jesus. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh."

We have seen, that the moral law is not able to justify the sinner, and that the design which God had in giving it, was to show the hatefulness of sin, and so to lead men to Christ, as their Saviour. He was sent in the likeness of sinful flesh, not merely made, but *sent* in this likeness. The expression "sent," indicates his pre-existence. He is the Word, or Logos, of whom it is written, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God;" and again, "The Word was made flesh and dwelt among us." Christ Jesus is, therefore, God manifest in the flesh. He appeared in the likeness of sinful flesh, and yet, he did not assume *sinful* humanity. His human nature was free from all taint of sin, though subject to all the infirmities of our fallen nature. He was, therefore, truly man; he was like his brethren, sin only excepted. Now the Apostle declares, "God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." How did God send Jesus *for* sin? As a sacrifice for sin, or as an oblation for sin, Jesus was set forth. This the apostle had explained in a preceding chapter, (iii. 25,) in which he says of Christ Jesus, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

We may not, therefore, understand this expression

“*for sin*,” or “God sent his own Son in the likeness of sinful flesh and *for sin*,” as though by the sacrifice of Christ all guilt is taken away from the *whole family* of man, or, as though it were of such efficacy that the sinful nature entailed by the sin of Adam upon *all* his posterity has now become removed, through the efficacy of Christ’s most precious blood, because *all* men are not partakers of such benefits, but they only, who by faith, are made one with Christ. The purpose set forth by the apostle is, that “God might be just, and the justifier of him which believeth in Jesus.” The object, therefore, was by no means, to justify all men, without regard to their relation to Christ. It was not in this sense, that the apostle represents God as sending his own Son, *for sin*. On the contrary, he guards his meaning, in this instance, as he does in all similar passages, by a qualification, restricting the benefits of Christ’s sacrifice to believers; for he states, as its great purpose, “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Of this, more hereafter. A second expression in our text is, that by sending his own Son in the likeness of sinful flesh and *for sin*, God “condemned sin in the flesh.” In whose flesh did he condemn sin? He condemned it in the human nature of Christ. But could God do this, when the humanity of Christ was sinless? He could, because Christ assumed our nature, that he might assume our guilt. He came in the likeness of sinful flesh and *for sin*. When Christ bore our sins in his own body on the tree, God condemned sin in that humanity which Jesus, as the Mediator, had assumed. The chastisement of our peace was upon him, and by his stripes we are healed. The guilt which was ours, was imputed to Christ as our Substitute in law. “*He* was made a curse for us who knew no sin, that we



might be made the righteousness of God in Him." Sin had corrupted the flesh of man, and in that very flesh, it was condemned, when, as our Substitute, Christ Jesus submitted to all the abasement of that shameful death on the Cross. Then, the curse denounced in the law against sin, was poured upon the head of that holy victim, and he was wounded for our transgressions. Buffeted and sorely bruised as the Lamb of God, he suffered not for his own sins, for he was blameless, but he was thus bruised for *our* iniquities. When I would learn God's abhorrence of sin, and be persuaded of his determination to punish rebel sinners, I go to that hill where the Lord of life and glory is numbered with transgressors. There I behold a sterner rigour of justice, than in all the untold anguish of that outer darkness, in which despisers of God's mercy wail in unavailing sorrow. Why was HE, the Holy and the Just One, crucified between two thieves? He had done no evil, neither was guile found in his mouth. Where can you find such another character as that of the man Christ Jesus? So transparent in its simplicity, so radiant with charity, so glorious in the lustre of its virtues, and full of grace and truth? And yet, it pleased the Father to bruise him. Why was this? Oh! "He was slain for our offences." Slain, not because God had ceased to love his own Son, but *slain*, because, when Jesus appeared as the sacrifice, bearing our sins, God spared not his own Son, but delivered him up to the bitter and accursed death of the Cross, and so "condemned sin in the flesh." He condemned the Son of his love, that he might be just, when absolving the children of wrath who believe in Jesus. Rather than suffer sin to go unpunished, he condemns sin in the flesh of his own Son. To the uttermost, he condemns it. He relaxes nothing in the rigor of his severity, because

it is Jesus, his own Son, who suffers in the room of sinners. The Lamb of God appears on the hill of Calvary, in the fulness of the appointed time, and though without blemish, he is slain, that the sinner may live. Jesus stands there with the bond of our indebtedness, and justice demands the payment. God abates nothing of that amount, and the Surety asks no abatement. In body and soul, Jesus suffered, the Just for the unjust. In body and soul, he endured the wrath of God. He endured what no martyr could suffer. When the martyrs of Jesus went forth to meet death, they were often filled with holy ecstasy; but when Jesus was slain, "His soul was exceeding sorrowful." Why was this? Simply because the martyrs found death disarmed of its sting, whereas, Christ came to hide that sting in his own body, to compel death to leave it there, that thus sin might be condemned in the flesh of the Son of God, and that so, forevermore, they who are in Christ Jesus might be free from condemnation. Therefore, the apostle declares, that the design of Christ's suffering for sin, and thus condemning sin in the flesh, is, "that the righteousness of the law may be fulfilled in us, who walk not after the flesh but after the Spirit."

The atonement is thus presented as definite in its design and in its effects. Surely, that atonement is, in no sense, a failure. Who dare imagine, that it shall *not* accomplish that which God's eternal counsel has determined respecting it? If it was intended to save the whole world, then it *has* failed, for many sinners have perished in their sins. This was not the divine purpose. It was designed to save them that believe. For, "God *so* loved the world," &c. Therefore, we say, it was definite; not because the sacrifice, which Jesus made on Calvary, is not of itself sufficient to atone for the sins of the whole world, but because the benefits of



that sacrifice avail only to the salvation of them that believe in Jesus. There is no estimate to be put upon the value of that atonement, considered in its relations to the dignity of the glorious Mediator! It would be the most absurd presumption, for saint, or angel, or highest seraph, to attempt to appraise the intrinsic worth of that stupendous sacrifice; but it is not, therefore, an "unlimited" atonement, as some men of late have told us with crude ignorance, or forgetfulness of the proper use of language. We have heard of a *general* atonement, but it has been reserved for very recent experience, to know that some wise scribes describe it as *unlimited*. The whole gospel system must be changed, before we can regard the atonement as general. Every prophecy, spoken by men or angels, restricts it to the people of God. Gabriel himself, when announcing the name of him who should be born of the Virgin, declared, "Thou shalt call his name JESUS, for he shall save HIS PEOPLE from their sins." He is called Jesus, that is *Saviour*, not because he saves all men, but because he saves *his people* from their sins. His people of old could say with Isaiah, "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes *we* are healed." They could say so, because the prophet, speaking in Jehovah's name, declares, "For the *transgression of my people* was he stricken." (Is. liii. 8.) By what right does any man add to the words of this prophecy, and proclaim that HE was stricken for the transgression of all men? Christ Jesus says to the Jews, "I am the good Shepherd; I lay down my life for the SHEEP; but ye believe not, because ye are *not of my sheep*, as I said unto you. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish." "On the great

day, when the Son of man shall come in his glory, then shall he sit on the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, and the goats on his left.” Did Jesus, the good Shepherd, give his life for the GOATS? We know it is written, “He gave his life a ransom for many;” but Jesus says also, “I have *many* sheep;” and “I lay down my life for the SHEEP.” And when they are gathered into his fold and the door is shut, and all his ransomed ones are with him where he is, and according to his will, behold his glory, we read, “*but without are dogs!*” Did He lay down his life for *them*? He says, “I lay down my life for the *sheep!*” Therefore, his people sing, each believer in the faith and joy of the Holy Ghost, “The Lord is *my* Shepherd, I want nothing.” “Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.” These words are often quoted, but it may be that their full import is not always appreciated. What does this word mean, “Thy rod and thy staff, they comfort me?” They are precious words; they are like ripe fruit on the branches of the Tree of Life, bending their boughs over the walls of the Paradise of God, our Father’s garden, that pilgrims on their way thither may pluck them as they pass. “Thy rod and thy staff, they comfort me!” What does this mean? The shepherd’s staff, or crook, was a stout weapon of wood; it was employed to extricate the sheep when entangled in thickets, or in pits, or to curb those that were prone to stray. The staff, therefore, was for defence and for discipline. But, “*Thy rod* and thy staff, they comfort me.” What are we to understand by *the rod*? That was a short stick, used in ancient times,



and used to this day by keepers of sheep in our own country, in order to count them more conveniently when they pass through a narrow opening leading from the fold to the field. Hence, in the old Levitical law, we read: "*Concerning the tithe of the herd, or of the flock, even of whatsoever passeth UNDER THE ROD, the tenth shall be holy unto the Lord,*" Lev. xxvii. 32, and in the prophecy of Ezekiel, the Lord says to his afflicted people, addressing them as his flock, "I will cause you to pass under the rod, and I will bring you into the land of the covenant." Ezek. xx. 37. That is, I will number you as my people; as my covenant people, I will count those that love me.

Come, believer, the Lord thy Shepherd leads thee to the still waters of the well of salvation. Take this comfort, which he gives thee! Thou must die. Dear child of God, that hour of sorrow will be such as thou hast never known. Thou hast watched beside many a gasping sufferer in that sore agony. From many a loved face, thou hast wiped the cold damp of death; but now, thou must pass under that shadow thyself. Thou must know what it is to feel the tears of them that love thee fall upon thy face, when they gaze upon the change which the shadow of death has cast upon it. But hear the song of faith; lift up thy voice and sing, "I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me." That staff in the Shepherd's hand defends thee; no prowling wolf can harm thee; the roaring lion comes not near thee, for the Lord thy Shepherd is with thee; yea, his *rod* is laid upon thee; he counts thee as thou passest through that narrow portal, and his voice calls to thee in the darkness, "Thou art mine!" "Fear not, for I am with thee; be not dismayed, for I am thy God; I am the Lord, thy Shepherd;" and behold, thy cup runneth over—Thy

salvation is secure; thou art in Christ, and in the house of the Lord thou shalt dwell forever. It is our comfort, that the Father hath given to Christ a people whom he brings into the bond of the covenant, a people whom he shall see. He shall be satisfied with them, as the children of his soul's travail! Of them, Jesus says, "Father, I have manifested thy name unto the men which *thou* gavest me out of the world; *thine* they were, and thou *gavest* them me." Yea, their names were written in the Lamb's book from the foundation of the world. For them, the kingdom was prepared. Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world. Come, Christ Jesus bids you welcome. He has paid your debt—he has borne your sins. For what the law could not do in that it was weak, &c., verses 3, 4. But here some poor soul will say, "*I fear Christ has not paid my debt.*" If you believe in him, he has paid it. *But, what if I am not one of his people?* If you believe in Him, you are one of his people. If you believe not, you are not of his sheep, and your unbelief condemns you; you are yet in your sins; but "believe in the Lord Jesus Christ, and thou shalt be saved!"

Now the apostle teaches again, that holiness of life is inseparable from an interest in the benefits of Christ's death. Christ saves his people, not *in* their sins, but *from* their sins. Therefore, St. Paul adds, "God condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." They who are in Christ, prove it by their life. They walk after the Spirit, they do mind the things of the Spirit. They are crucified with Christ. "Knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." No slander could



be more gratuitous and unfounded than that which represents these doctrines as hostile to holy living. On the contrary, they are the only truths which can produce holiness in heart and life. The language of the apostle in the text has, however, a more definite meaning, when he speaks of the righteousness of the law being fulfilled in us. The righteousness of the law is that righteousness which the law requires. It is fulfilled in us; i. e., these demands are met by those who are in Christ, not through their own personal holiness, for that is imperfect, but the righteousness of the law is fulfilled in us, because God condemned sin in the flesh, or human nature of Christ, and that satisfaction is imparted to us, as though sin had been condemned in our own flesh, so that whatever had been detracted from the law by our transgression is made good, or restored to the law by the obedience of Christ. In other words, God, by sending his own Son in the flesh, has fully punished, and in punishing, has so abolished the sins of those that believe, that the righteousness of the law is fulfilled in them that are in Christ Jesus; so that the law, having been kept by Him who is our Surety, and kept on our account, his obedience avails to our justification. Christ has answered all the demands of the law; he has fulfilled its precepts, and he has suffered its penalty, not for *himself*, but for us who believe. By faith we are in Christ; therefore, his obedience is recognised as ours; and so the righteousness of the law is fulfilled in us who are in Christ, and who prove that we are partakers of his life, by the fruits of the indwelling Spirit.

We see, therefore, that the great principle of the righteousness of the gospel is *obedience* to the requirements of God's law. By the disobedience of one, many were made sinners; and the effects of sin are overcome and abolished only through the obedience of Christ; so

that they, who by faith are in Christ, are ransomed from the power of sin. For this obedience as the Mediator, God has highly exalted Jesus Christ. His example, therefore, teaches the children of God the obedience of faith; it teaches that obedience to divine law is the first duty of a Christian profession, and the sum and substance of a Christian life. It is the only way to the honour and renown of heaven. The great vice of our times is insubordination. Obedience to lawful authority is not esteemed, as it ought to be, the great cardinal virtue of Christian faith. In the family, children seem to think it is no great matter to disobey the law of their parents, forgetting that Christ Jesus, as a youth, was subject to *his*. In the Church, some demean themselves as though covenant vows, and promises of submission to constitutional rule, were of no binding obligation; and in the state, contempt of federal control is regarded, in some sections at least, as the highest virtue. This is not the Spirit of Christ. As a man he learned obedience, and as our example, he teaches it. There can, therefore, be no virtue without it. If faith is the root of Christian holiness, the obedience of faith is the stem, which supports the tree. No man who is wise will regard insubordination in his children as a trivial offence. Depend upon it, if parents do not train their children in habits of obedience, they are training them for perdition. Let a young man, or a young woman, learn to treat the law of father or mother with contempt, and grow up in habits of confirmed self-will and disobedience, and it needs not the gift of prophecy to foretell the result. This principle obtains through all the departments of life. All good citizens obey the laws of the land. All good Christians abide by the law of the Church. The Church is the body of Christ, and Christ declares, "What things soever ye shall bind on earth shall be



bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." All good children obey their parents in the Lord. And if, in the germ of society, in the family, the first commandment with promise is that which enjoins upon every one, "Honour thy father and thy mother," that same principle runs through every department of human life and duty, making obedience to lawful authority the very test of Christian character, and the condition of divine favour. The entire plan of salvation is based upon God's determination to uphold his law, by enforcing obedience, and, while showing mercy, to establish justice as the foundation of righteousness forever, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

---

## OUR THEOLOGICAL SEMINARY.

(BY AN ALUMNUS.)

Catalogue of the Officers and Students of the Theological Seminary of the Reformed Protestant Dutch Church, New Brunswick, N. J., 1860-61.

Semi-Centennial of the Theological Seminary at New Brunswick,—  
Christian Intelligencer, Dec. 13, 1860.

The issue of the annual catalogue of our Theological Seminary, and the recent celebration of the semi-centennial of its location at New Brunswick, furnish a double occasion for this article. The Catalogue informs us that there are fifty-seven students in the Seminary,

and fifty-six in Rutgers College, who are preparing for the ministry—making a total of one hundred and thirteen young men now in the course of collegiate and theological education at New Brunswick, for the ministry of the Reformed Dutch Church. This is certainly encouraging. The graduates of seven collegiate institutions are represented in the present classes of the Seminary, although Rutgers College, true to its original purpose, has furnished by far the greatest number. It is also satisfactory to know that the progress of the College keeps pace with that of the Seminary. They are children of the same pious parentage, and share the same benedictions. May their stars ever be in the ascendant while we have a ministry to train and a work to do.

The semi-centennial celebration, (which was held December 5, 1860,) commemorated the establishment of the Theological Seminary at New Brunswick in the year 1810, when the Rev. Dr. Livingston, having relinquished his pastorate at New York, removed with his family to the former city, and devoted himself exclusively to the duties of the Professorship of Theology. This, however, was not the beginning of our Theological Seminary. Dr. Livingston had discharged the office of Theological Professor for twenty-six long years previously—his appointment dating from 1784. His inaugural address in the Latin language, was delivered in the old Dutch Church in Garden street, on the 19th of May, 1785. The subsequent history of the Seminary is well condensed in such works as Dr. Demarest's "Characteristics of the Reformed Dutch Church," and especially in Corwin's excellent a "Manual of the Reformed Dutch Church," both of which ought to have the widest possible circulation in the Churches of our denomination. We shall not repeat even the leading



facts of this history. Those given above fully substantiate the claim, that "the Reformed Dutch Church is entitled to the credit of having first contemplated and adopted a system of theological education in this country."

It is an interesting fact, stated in a late number of the *Christian Intelligencer*, from the biography of the celebrated Rev. John Brown, of Haddington, that "the Reformed Dutch Church in America formed so high an opinion of his character, that they sent him a pressing invitation to be their Professor of Divinity." The writer concludes that, as he died in 1787, this invitation was probably sent to this distinguished theologian as early as 1772, and no doubt through the Rev. Dr. Livingston, who, it is believed, was one of his correspondents." (See *Life*,—prefixed to his *Bible Dictionary*.)

While upon this part of our subject, we may be pardoned for presenting the following summary of facts, (collected by Rev. Mr. Corwin, author of the *Manual*,) which were read at the meeting of the Alumni, on the day of the half-century services:

"Eighty-three ministers came from Holland and the Continent to the Dutch Church in America. Twenty-five were educated under the settled pastors in America before the organization of the Seminary. Ninety-one were educated under Dr. Livingston and his associates, before the location of the Seminary at New Brunswick, of whom seven are yet living—viz.: Revs. Henry Ostrander, P. I. Van Pelt, H. Vedder, J. D. Demarest, C. T. Demarest, A. N. Kittle, and John Hendricks. Three hundred and eighty-five have been educated at New Brunswick up to the summer of 1860. Of the Alumni, three hundred and four are yet living, of whom six are in the secession."

To the above we add, that during the seventy-five years of the actual existence of the Seminary, *seventeen* eminent clergymen of our Church have filled the professorial chairs. Seven of these before the removal to New Brunswick. One of these, Dr. John Ludlow, twice occupied that high office—first, from 1819 to 1823, and afterwards from 1852 to 1857—when he died. In addition to the regular professors, four others have, at various periods, temporarily given instruction in the Institution.

The permanent funds of the General Synod, devoted to the support of the Professors, and those given for the education of indigent young men for the gospel ministry, amount in the aggregate to about \$140,000 to \$150,000. These, added to the value of the Peter Hertzog Theological Hall and the grounds attached thereto—which is certainly not less than \$60,000, in its present improved condition—will show somewhat of the estimate which the Church puts upon her system of ministerial education. To these, however, should be added the endowments of Rutgers College, the pecuniary history of our Board of Education, the equipments of the Holland Academy, and all the subsidiary agencies enlisted in this our great cause.

A fine feature of the semi-centennial was the refreshing remembrance of the deceased professors by the elder graduates, who so delightfully reproduced the characteristics of their venerated teachers and friends. The addresses of Drs. De Witt, Wykoff, and Ludlow, were filled with these fragrant memories. To a Dutchman, the name of Dr. Livingston is as sacred as that of Washington to every true American. Every little incident that illustrates his worth, is enshrined in the warmest place of the great heart of the Church which calls him her "Father." The affectionate reverence



with which his pupils, now among *our* venerable fathers, always speak of him, was admirably evinced on this occasion. And it fully reflects the sentiment thus happily expressed in the correspondence of the late Rev. Dr. James W. Alexander. Speaking of Dr. Green's Life of Dr. Livingston, then just published, he says:—"I want the book, having a great veneration for the character of the good old Dr. He was to the Reformed Dutch Church what Bishop White is to the Episcopal, except that he had incomparably more learning and eloquence. I shall ever remember him as the best specimen of the ancient school of clerical manners." (Vol. 1, p. 135, Sept. 1829.)

Although the proceedings of this interesting anniversary will probably be soon published in an official and appropriate form, we cannot forbear to enrich our pages with a few paragraphs from the address of Rev. Dr. Gabriel Ludlow, which was a model of graphic power and faithful sketchings of character, combined with good taste and genuine instruction. How noble is the portraiture of "the first Professor," Dr. Livingston:

"The first professor was a host in himself. There have been men of stronger native powers than he, but his powers were, after all, sufficiently strong, and had been cultivated and disciplined to the highest point. The measure of theological lore which he secured and brought away from the halls of old Utrecht in its palmy days, was very large. He knew better, also, than most men, how to classify, and arrange, and give expression to it in the lecture-room and pulpit. In the definitions of terms and doctrines, he was full, clear, precise, comprehensive. To this he seemed to have given very special attention, and upon it he deservedly laid great stress. You could not please him much better than by

giving the definition readily and accurately, with all its attributes. However it might be in the polemic department, in the didactic and practical departments he shone as a star of the first magnitude. Some men took it upon themselves to decry his mode of instruction. They did it, perhaps, under the influence of petulance and prejudice, perhaps from sheer ignorance as to what it really was. This is the more charitable view. His mode was calculated, we think, beyond that of any other, to bring the pupil's knowledge to the test, and to teach him how to use it. He was required to give his views at large of a point in theology, in his own language first, while his instructor took measures afterwards to ascertain whether he understood the language which he had used, and had mastered the difficulties of the subject. I cannot enlarge. He certainly was not an angel, nor a perfect instructor or man; but, to use the language of the Earl of Peterborough, in his eulogy upon the Duke of Marlborough, he was so great a man that I have forgotten his faults. 'Take him for all in all, we ne'er shall look upon his like again.' It was a great honor and privilege to sit at the feet of this Christian Gamaliel."

Here is a heart-picture of one whose name is scarcely more than known to the younger ministry of our Church, although he died but forty-two years ago. It stands on the catalogue with titles, dates, and the "star" of the dead over against it. A brief notice of him is appended to the new edition of the Life of Dr. Livingston. Those who knew him speak often and warmly of his worth. But Dr. Ludlow has embalmed him, in the fine linen and sweet spices of this most affectionate tribute:

"Who that had any acquaintance at all with Professor Schureman, could be at a loss as to his distinguishing characteristics? He was emphatically a judicious



and reliable man. The remark made by Thomas Jefferson about Roger Sherman, could be with truth applied to him. 'There,' said he, pointing him out to a distinguished foreigner on the floor of Congress, 'there sits Roger Sherman, who never said a foolish thing in all his life.' Such was our Schureman, and hence the respect and confidence heartily accorded him in every post he was called to fill. I may, perhaps, be thought to exaggerate his merits, and it may be so, (though I am not conscious of having done it,) for it is difficult to hold the pencil steadily when portraying a man so uncommonly amiable. Amiability was an attribute that struck you even more forcibly, and impressed you more deeply, than his admirably solid judgment and thoroughgoing discretion and good sense. You loved him even upon a first interview, and you could not withdraw your love after it was bestowed; nay, you loved him more and more. His family loved him almost to idolatry. The senior professor loved him even as a son. His pupils loved him as a father. I shall never forget the fervent, importunate petitions put up for him by the senior professor during his last sickness. 'Spare him,' said the venerable man, 'spare him!' with an emphasis that startled us, as if nothing else would satisfy, as if nothing else was to be thought of but his recovery and his restoration to his post of usefulness. It seems but as yesterday, when the same venerable man of God, in an address at the funeral of the deceased junior professor, turning himself to the theological students, said, in tones quivering with emotion, 'My children, you will not, you cannot forget your dear Schureman!'"

The two succeeding paragraphs seem like photographic portraits of noble spirits, whose memories the Church will not willingly let die:

“Professor De Witt had characteristic traits differing from both the forementioned. Indeed, he was a man *sui generis*. His temperament was warm and impulsive, with vivacity and sprightliness that sometimes ran into levity. His faculties were very vigorous and versatile, almost to a fault. While a pastor, he tried to know everything. He was distinguished by a marked individuality, if not originality, of mind. He did and said his things in his own way, and as no one else was likely to do or say them, yet he always, or at least generally, did and said them well. The late Chief Justice Kirkpatrick, no mean judge in such matters, as many of you well know, used to say that he excelled any man in solving knotty problems in theology, and in elucidating dark, complicated subjects. This was, undoubtedly, high commendation, coming from such a source. His induction into the professoral chair was of great and evident advantage to him, inasmuch as it served to concentrate his mind and restrain its tendencies to excessive excursiveness, while it gave him an opportunity to bring his multifarious acquirements to bear upon his special department of labor. He was somewhat abrupt in speech and manner, yet a man of much kindness and hospitality.

“Professor Woodhull was the impersonation of activity, decision, energy, and persevering industry. You could see it all in his very expression and port. His motto seemed to be, Onward and onward still further, upward and upward still higher. He seemed to say in his every movement, Life admits not of musing to procrastination, nor even of useless speculation. He was everywhere the thorough man of business, the thoroughly practical man. His remarks to the students, when meeting them for the first time after his inaugu-



ration, throw light upon his character: 'Young gentlemen, you must, while under my charge, expect to study hard, and I will set you an example.' The example was before them but a very short time. The professor of much promise and of lofty aspiration was soon laid low."

It seems scarcely possible in the same brief space, to condense a more life-like description of the late Dr. Cannon, than this which follows. He was our own professor in College and Seminary, and to him the writer of this article may look with peculiar regard as his spiritual father. He was the finest impersonation of the olden time we have ever seen, a Christian patriarch, and a "Doctor of Divinity" indeed! But here he is to the life, in the picture gallery of Dr. Ludlow.

"Professor Cannon, with his tall, erect, well-developed form, the antiquated garb, the dignified, slow, measured step, is almost before us. We seem to listen to his deliberate, distinct, impressive enunciation, while dealing in those weighty, pithy, pointed, practical remarks which dropped from his lips so easily and naturally, whether in the lecture-room or in ordinary intercourse. God granted him a long term of life, and he had carefully improved it. He had read, and thought and observed, and written much, and had gathered a large amount of various knowledge. Like the venerable Livingston, he had made the most of himself, and thus surpassed many who were his superiors in native strength of mind. He occupied a place in our Seminary for many years, and takes high rank as a theological professor and writer."

Our personal recollections of the excellent successor of Dr. Livingston, in the Presidency of Rutgers College, and in the chair of Didactic and Polemic Theology in

the Seminary, extend only to the few last years of his official life. Of medium height and weight, with a 'hoary head' which was "a crown of honour," and with the appearance of greater age than he really possessed, gentle in his manners, and with a very warm heart, Dr. Milledollar was unusually beloved by his friends, venerated by his parishioners—and respected by his students, as a man of profound piety and of many rare gifts. It is perfectly true—as Dr. Ludlow has said, and surely with no sinister motive,—that his talents were better suited to another sphere than the professoral chair. He had not great administrative ability, nor unusual aptness to teach. But, undoubtedly, the pulpit was his throne—and there he was in his palmy days—"a priest and a king unto God" and to men. Even in his old age, he was often transcendently eloquent. His prayers were more remarkable than his sermons—when these were much above the ordinary level of pulpit services. He came nearer, at times, to our ideal of a rapt spirit, than any minister of Christ whom we have ever heard or seen. On this point, too, the portraiture of Dr. Ludlow is vividly true.

"His peculiar turn, training, and habits had formed him for the pulpit, and there he could deal in a kind of eloquence that stirred the soul to its inmost depths. A man is not destined to excel in everything, and it is wise in him to take a true and just measure of his capabilities, and to improve these to the utmost. Professor Milledollar's gift of prayer was altogether unusual. There was a pouring forth of the heart when he led the devotional exercises, that arrested the attention, and called forth the interest even of the careless man of the world, while it refreshed and invigorated the soul of the Christian, and elevated him to a higher, a purer,



and serener atmosphere, nearer to the throne of God and the Lamb.”

The last figure in this portrait gallery is placed before us with the inimitable grace of true affection, and without another word we give it to our readers in its own chaste setting.

“I have passed through the whole list of deceased professors but one, the last one whom God took from us; and what I shall say of him will be in the beautiful language of the poet Cowper, applied to one who sustained the same close relationship to him as the recently departed did to me—oh! how suitable in their secondary application:

“I had a brother once—  
Peace to the memory of a man of worth  
A man of letters, and of manners, too.—  
He graced a college, and was honored,  
Loved, and wept by more than one,  
Themselves conspicuous there!”

O! how he would have enjoyed such an occasion as this, especially in this place, an apartment in an edifice which he was greatly instrumental in rearing up! He laid the corner-stone of it with a holy exultation that beamed through every feature and lineament of his expressive countenance, uttering, as he did it, the memorable, beautiful, impressive words: “The work is done, the corner-stone is laid. Now let the building rise upon it in all its symmetry and beauty; and when it is finished, the beams of the morning sun will reveal to every passer-by on that great thoroughfare from north and south this noble monument of female affection commingled with Christian liberality—this home of the sons of the prophets, from generation to generation, and, above all, this offering to the Lord God Almighty!” The anticipations and wishes expressed in these words have been realized and vouchsafed. The building has

arisen upon the corner-stone in all its symmetry and beauty. It is finished, and has been dedicated to God, and set apart for the contemplated purposes. He was permitted to see it rise gradually, and witness its completion and dedication. He was permitted even to gather his beloved pupils into it again and again, and to engage in the work of instruction, which he so much prized; but disease came with its withering touch, laughing to scorn every effort made to arrest and subdue it, for God had sent it, and the strong man was laid low, and the grave opened its mouth and claimed its prey. Instruments may be broken and laid aside, but the Lord liveth, and blessed be our Rock, and exalted be the God of the Rock of our salvation!"

The history of *the pecuniary endowments* of the Seminary, is a record of honour to the Church. Ministers and laymen vied with each other in hearty zeal through years of toil, to lay these broad foundations. The names of Drs. Schoonmaker, Knox, and Ludlow—with those of the venerable Abraham Van Nest—the sole survivor of this honored band—Jacob R. Hardenbergh, Isaac Heyer, Christian Miller, Abraham Van Dyck, and others who were active members of the Committee for raising the professoral funds, will not soon fade from the roll of honour. The ministry themselves, out of their small stipends, subscribed and paid about ten thousand dollars to the second and third professorships. To our personal knowledge, young ministers, receiving only four hundred dollars, or thereabouts, a year, subscribed from one hundred to two hundred dollars a piece, payable in five years, to these funds. Laymen, too—merchant-princes and farmers, and others—many of whom were unused to such liberality, gave their hundreds and thousands to the cause. "Honorable women, not a few,"



became the noble patrons of the school. Congregations, responding to the appeals of the eloquent and faithful committees, outdid and surprised themselves, by their large donations. At subsequent periods, whenever an appeal has been properly presented, the heart and purse of the Church has been opened to meet the crisis. The recent erection of the Peter Hertzog Theological Hall, the donation of the ample grounds, and subsequent gifts for the necessary outfit of both building and grounds, show that the good old spirit which founded the Seminary, and endowed it, yet lives and grows with the increasing demands of the Church. The minutes of the General Synod, and the records of the Seminary, embalm the names of Mrs. Anna Hertzog, and of Col. James Neilson, (himself a Presbyterian, although his better-half, if we may whisper it aloud, is of the thorough old Dutch stock,) together with other munificent donors who have added to the late improvement of the Institution; and when a new emergency shall arise, we doubt not that He who has raised up these great friends in the past and present times, will bring forth others who will esteem it more honour to found Professorships, or to erect new buildings, or to equip a splendid library, than to be commemorated for mere civic virtues, or military renown.

It is worthy of remark, that several of the speakers at the Semi-Centennial referred to the necessity of increasing the efficiency of the Institution, by adding one or more Professorships, and by the enlargement of the Library. There is probably but one sentiment in the Church as to the expediency and necessity of these proposed improvements. Almost every prominent Theological Seminary in the country has, within a few years past, re-constructed the plan of its operations, or in-

creased its departments of instruction, and filled them with eminent men. At the last meeting of the General Assembly of the Presbyterian Church, (O. S.) substantial modifications were made in the Western and Princeton Institutions—each of which has now five professorships. Danville has four. The new Seminary at Chicago started with four. The Union Seminary in Virginia has four. The Union at New York, Auburn, Andover, and several others, are more fully equipped than our own in these and other important respects.

We confidently believe, that the instruction given at our own Institution, in quantity and quality, is of the highest kind; that it is so thorough, comprehensive, and practical, that any student who receives a professoral certificate from New Brunswick, will be “a workman who needeth not to be ashamed;” at least not ashamed of his teachers. The severe analytical training of the Didactic professor, the unusual ability of the professor of sacred languages and literature, and the growing eminence of the new professor of Church history, are annually attested by the large classes whom they are sending into the ministry of the Church. We have nothing but just praise to bestow upon the professoral conduct of the Seminary. But we do contend that with a division of the overwhelming labours of the present corps of “Teachers of Theology,” and with even moderate addition to the working power of the Institution, it will stand about the foremost in the land. The time may not now be propitious for such a movement, but the idea should be kept before the Churches in every proper way, until in the good providence of God, that legislation of the Synod of 1857–8, and the hopes of the Church shall be graciously carried into effect.



The state of the Library demands more prompt attention. The whole number of volumes is between four and five thousand. This may seem to many sufficiently large; and it would be for most practical purposes if all the books were of the right kind; but very many of the works are in the Dutch language, and are about as edifying to our young "Dutchmen," as the hieroglyphics of the temple of Dendera, or the cuneiform inscriptions of the marbles of Konyurjik. Others are almost illegible from mustiness and the ravages of genuine book-worms. Some are of such antique print, that only a connoisseur—a very Dibdin in his "bibliomania"—would be tempted to penetrate their mysteries. In modern theological and critical works, our library is lamentably deficient. Even if the whole collection were what it should be, it would make an insignificant appearance beside the treasures of Andover, Union and Princeton. The student reaches a certain literary atmosphere, and feels a sense of classic grandeur, and of theologic power, when treading the aisles of some great Libraries. At Princeton there is a spacious and elegant Gothic edifice—the gift of a distinguished layman—for this sole purpose. The Library contained, last May, according to the report of the Trustees, 15,112 volumes, and is constantly increasing, chiefly by donations. It does the soul of a student good even to look into such a literary store-house. He becomes familiar with the names and looks of the great authors of the past, with the curiosities of literature, with rare and costly works in every field of learning; and if he gets nothing more, he will at least begin to apprehend his own ignorance, and catch some glimpses of the vast realms of thought that remain to be explored; and when he leaves the institution he must bear with him an impression which

could not have been derived from a meager stock of antiquated works scattered along the shelves of cases, whose nakedness is more conspicuous than their contents.

Every department of the Library at New Brunswick needs its complement. Not one is even respectably filled. Some branches are scarcely at all represented. In those sections which relate to modern sciences, especially those which connect with theology, the barrenness is dreary. To say no more on this point, we have not a doubt that ten thousand dollars could now be judiciously spent by our professors in the purchase of invaluable books, and yet they would not fill the now vacant shelves of the ample hall which has been consecrated to this department of the Seminary.

A distinguished European writer says, that "scarcely any country in the world has made, within a period of ten years, such rapid strides in the provision and improvement of libraries, freely accessible, as have the United States since the year 1847." The new census of the country, just taken, will doubtless verify this fact. The collegiate, students, and seminary libraries of other lands, were reported in 1850 as containing about 1,000,000 of volumes. Those of colleges and theological seminaries have been part and parcel of their growth. Books were the foundation stones of some of our most venerable colleges. Thus it is recorded that in the year "1700 each of the ten founders of Yale College brought with him some books, and said, "I give these books for the founding of a college in this colony." Thirty years afterwards, the celebrated Bishop Berkeley "sent over the finest collection of books that had then been seen in America; and it is owing to his influence that Yale College can show in



her donation book the names of Burnet, Kennet, Bentley, Halley, Newton and Steele."

The minutes of the General Synod show the frequent care bestowed, from the origin of the Seminary, upon this vital matter. Since the separation of the libraries of the College and Seminary, both of these institutions have felt as never before, that this is their great want. While speaking for the Theological School, we may urge the same substantial plea for the College, whose friends are now making noble efforts to complete its endowments, to enlarge its facilities, and elevate its standard of instruction. Both institutions are dear to the church, and worthy of her best gifts and prayers.

The grand design for which they were founded, and the history they have already made, should constrain us to make them equal to the first and best of similar establishments. Nothing should be wanting to the complete training of their youth for the highest positions in Church and State. Fifty years hence they will be judged by a still higher standard of fruitage. May we venture a single concluding thought on a topic of no little delicacy, which is beginning to agitate our church; we mean the position of our native ministry, with reference to the continually recurring vacancies of important churches. It is agreeable to know that the Dutch Church is more attractive than ever to ministers of other denominations. It is morally certain, that there are churches which may devoutly wish that they had never seen the strangers, who have made havoc of their peace, order, and purity. It is equally true, that for generations past the Dutch Church has been indebted for eminent services and permanent blessings to beloved fathers and brethren who have come to us from other branches of the church of Christ. We could not well spare from our pulpits those who

with heart and soul are to-day adorning their "high calling." Farther than this, we must and do recognise a wise and gracious Providence in this thing. This is the more impressive from the fact stated in Corwin's Manual, (1859,) that of 866 ministers whose names are on the roll of our clergy, 555 were educated for the Dutch Church, and 311 entered from other denominations! Surely the hand of the Lord has been in it. But this should by no means prevent or discourage the culture of a proper and generous home feeling in and for our whole church. While we most earnestly protest against what has been characterized by a recent writer as apparently "a fixed determination, (of consistories,) an adopted general policy to settle none but strangers in our larger churches," and while we deprecate the evident irritation of feeling which would naturally arise from such a seeming policy, we may be permitted, (as an alumnus of the Seminary,) to say, that there is but one sure remedy for such a tendency. Complaints will not do it; law will not reach it, much less public controversy. Let our ministry, especially our younger brethren and our graduating classes, prayerfully, studiously, and consistently, aim at the highest standard of scholarship, of pulpit eloquence, and intelligent fidelity to the high trust committed to them, and they will soon make themselves felt as preachers and counsellors of the church. They will create a demand for men from our own Seminary, which will be greater than the supply. We acknowledge that the public taste in the cities and larger villages is deplorably vitiated, and that the popularity of "sensation preaching" is a disgrace and a curse which often burns into the very heart of the congregation that tries it. Melancholy examples are every where around us, and the



fragments of some sad wrecks begin to strew our shores. But with all this, we do not hesitate to repeat our remark that a more enlarged and profound study, a more earnest and scriptural effort to attain true eminence in all the graces and powers of the pulpit, a systematic culture of whatever will adapt us to the stirring age in which we live; these things, with unwavering devotion to and wise defence of "the faith once delivered to the saints," and above all, with "the supply of the Spirit of Jesus Christ," will make our ministry equally useful and honored of God and man.

---

While these pages were passing through the press, another name has been added to the catalogue of our deceased Professors. The Rev. Samuel A. Van Vranken, D. D., Professor of Didactic and Polemic Theology, died on the evening of the first day of January, 1861, in the sixty-ninth year of his age. His illness was but of one week's duration, and was a complication of Chronic Asthma, with Congestion of the Lungs. He had filled his important chair a little more than nineteen years. It is difficult in the fresh grief of such a bereavement, to attempt a just portraiture of this eminent servant of Christ, and of His Church; and we shall not now attempt it. It is enough to say at present that he was a man whom the Church "delighted to honour," and that he was a worthy successor of the venerated Livingston and Milledollar, in his high office.

His students are in every department of the service of the Church. They loved him as a father, served him as a counsellor and friend, and honoured him as their Teacher of Theology. Genial as the sunshine, gifted with no mean powers, and graced by Christian virtues, strongly individualized in his modes of thought and

language, as in his gentle wit and warmth of heart, he was a fine type of nature's nobility, and a pattern of religious character. His influence will live with his beloved name, in the millennial history of the Church to which the Great Teacher gave him in His covenant love. May his mantle fall upon as noble a successor.

---

### THE CRISIS AND THE BORDER STATES.

THE BORDER STATES: THEIR POWER AND DUTY IN THE PRESENT DISORDERED CONDITION OF THE COUNTRY. By Hon. John P. Kennedy, Philadelphia: J. B. Lippincott & Co.: 1861, pp. 478, 8vo.

We have fallen upon evil times. Whatever may have been the prognostications of the more astute and far-seeing statesmen, or politicians, the present crisis has found the masses utterly unprepared for the calamity which has paralyzed the prosperity of the country.

The wisest are at fault. No man will deny, that the most portentous calamities are imminent. Brave men, with all their calmness, look on aghast. The hand of industry is palsied. Confidence is almost destroyed. Merchants know not whom to trust. The country was never richer in all the resources of natural wealth, and yet, if mildew had blasted the fruits of the earth, or a murrain had cut off the cattle on a thousand hills; or the angel of pestilence were brooding over the halls of the lofty, and the hovels of the poor; if hostile fleets were blockading our ports, the panic could hardly be greater, or the distress more bitter than it is to-day, in some sections of a land, which God has blessed with the special tokens of his care. Why is it? The cause is easily told. Would God, the cure were as close at hand. Upon this broad continent, the most magnificent structure has been reared, that ever man was per-



mitted, or empowered to build. God has endowed it with an untold affluence of blessings—social, civil and religious. The sun never shone upon a country so favored as our own. Men never gazed upon a temple so grand in its proportions, so rich in its decorations, so beautiful in its symmetry, as that which this nation has dedicated, and, we had hoped, God had consecrated, sacred in all time, to Christian law and liberty, a monument to stand from generation to generation, as the symbol and the promise of God's presence with the nations, and the pledge that the mountain of the Lord's house should be established on the top of the mountains, and that all nations should flow unto it. To that fair temple the eyes of the oppressed have been turned, and hope has gladdened the heart of down-trodden patriots, when they have heard of the great American Republic; so free and yet so strong! Despots have felt their thrones tremble before the silent power of her example. Her continued existence, her amazing prosperity, her incredible progress in the arts, in all the refinements of civilized life, in learning, in science, in the adaptation of her inventions to the grandest practical results, are the wonder of the age.

In the periodical, nay the incessant conflict of opinion on all subjects involved in political discussion, her people have heretofore maintained the principles of the government by which they constitute a united confederacy, inviolate and intact. Murmurs of discontent have been drowned in acclamations of devotion to the Union; until the cry of disunion had come to be regarded as the merest catchword of disappointed demagogues, worthy only of derision and contempt. All this, many seem to think, is changed. They say this is no longer a united confederacy. They speak of civil war, of wrath and coming desolation. This may be



true in the future—true in all its dire significance ; but let us thank God it is not true, as yet ; all is not lost that is in danger. That God will punish this nation—that He is now dealing with us for national sins, it would be idle to deny ; but these calamities are not yet upon us in all their crushing weight, and God has power to avert them. We have reason to fear even the worst ; for this is not a day in which Christian faith and patriotism can sift out every grain of fear, and leave only the assurance of hope in the trusting heart. In the porch of this temple, which we have fondly admired as the palladium of Christian liberty, we see the torch of the incendiary ; we hear the wrathful threat, and the tumult of the people, and the marshalling of a multitude who are deaf to remonstrance, and whose battle cry is Ruin. If it were a foreign foe, we might need little time for counsel ; but these men are our brethren. They earned our common heritage, under God, side by side with those who now appeal to them to abide under the same old flag that is honored on every sea, and that will ever be the symbol of American patriotism ! Let us hope that better counsels will prevail, and that our country will not become the by-word of the nations—a reproach to the heathen. It would indeed be a sad thing, if despotic governments should take heart and find a strong argument against the rights of man, in the anarchy which threatens our country ; but *these evils are prospective*. It is a fact, and certainly a most comforting one, that the panic which oppresses the heart of the nation has been occasioned solely by the apprehension of anticipated trouble. Our merchants and manufacturers and artisans have taken trouble on interest. Has there ever been a time when money was more abundant in the country ? Has not the harvest of the past year, in its general average, been one of



unexampled abundance? Is it not a most merciful providence that God has given such an offset to this present trouble?

Our far-seeing cousins across the water, who are much better informed in relation to our affairs, than they used to be, are pouring over their gold by the million, to a great extent, at least, for the purpose of investment in our depreciated stocks. They are not greatly troubled by this cry of secession. A single vessel lately brought over the unprecedented amount of three and a half millions of dollars in specie, in order to buy the securities which our people are afraid to trust; and other steamers have added to this flood of gold hundreds of thousands of dollars for the same object. It is all true, they may be grievously mistaken—that, however, is one of the risks of the stock-jobbing system, which we may just say in passing, is not greatly to be commended. Be that as it may, it is a proof of trans-atlantic confidence in the vitality of our institutions, and in the stability of our government. Shall strangers have greater confidence in the resources of our national industry, intelligence and patriotism, than the citizens of this great Republic? Should this be so? What has happened to justify our merchants and manufacturers and mechanics, in giving way to despondency? Ought they not to have more faith in God, as the God of their fathers, and more confidence in their fellow man, as a friend and brother? If a panic seizes an army, the battle is lost, and brave men become cowards. We would rally desponding Christians. We say, Look up—stand your ground—God reigns, and *He* loves you. Let every man encourage his neighbor; take heart-trust in the Lord; yea, “Fear not, O, land; be glad and rejoice, for the Lord will do great things!”



But, it may be said, we cannot regard the trouble which is summed up in that one word, secession, as prospective. That surely is present. Secession is to all *practical* intents and purposes, still prospective; and we venture to hope it will never be any thing else. It certainly is not, as yet, a practical fact, and if it is, we cannot see how it ever can be a *permanent* one. South Carolina is not out of the Union; neither the President of the United States, nor Congress, has power to grant her dismissal. The vital organs of the human body are not more intimately related to one another, than the members of this confederacy are. If the head were to resolve to secede from the heart, or the hands from the feet, and profess to do all this without any violence, such as amputation, and announce, moreover, in a fitting ordinance, that the functions of circulation, and the motions of intelligence, are to continue unmolested and unimpaired, as heretofore, this separation would certainly be more formidable in manifesto than in sober reality. Such secession may stand on paper, and no matter how large the capitals are in which the dreadful word is written, so long as it is a mere matter of ink, paper is patient; and why should sober men be any thing else? So long as conventions are content with resolving that the Governor of the seceding commonwealth shall take immediate possession of the forts of the United States; but with considerate kindness allow that glorious banner, spangled with stars, to float over the bastion of the only fort that is not abandoned, secession is still prospective. It is a paper secession; but that need not terrify us.

We have no sympathy with aggression upon the constitutional rights of our Southern brethren. There are doubtless fanatics in the north, who would be



ready, if they could, to break up that almost super-human system of checks and balances presented in our great charter, but *their day has gone by forever*. One of the effects of this agitation has been to prostrate the spirit of enmity to the provisions of the Constitution among all who are devoted to the Union. This is one great good which God has already brought out of this evil. We know there is danger that misguided men, in the fury of passion and in the blindness of prejudice, may cast from them the dictates of patriotism, but let us remember that there is a wholesome principle established in our nature, which we call the law of reaction, in the operation of which the calm succeeds the tempest. There is no power in the elements that can make a storm last for a month. It must spend itself.

We thank God that, as yet, *the Union is not destroyed*. And if it ever should be, there are so many common interests, so many bonds of physical union, so many necessities of reciprocal intercourse, and such fatuity in the practical experiment of separation, that the sober instinct of self-preservation, would demand a reconstruction of the Union.

*We find a strong ground of hope in the loyalty of the masses to the Constitution of the country.* The secession movement is not based even upon the united counsels of the Southern States. It has been precipitated in the face of earnest remonstrance. No time has been given for calm discussion, or temperate reflection. *The fact seems to be substantiated, that the movement is controlled by the mob.* We believe, this day, that if the real alternative were presented before our brethren in the south, the case would be decided in a single hour. No mind of ordinary perception can fail to see what that alternative is. It is simply CONSTITUTIONAL FREE-



DOM OR MILITARY DESPOTISM. Already the dark shadow of a consolidated power, that shall abolish State rights, is beginning to herald the coming event. Already the leaders in this unhappy conflict with a government, whose only defect is its gentleness, are whispering, that free institutions are a failure; and with the necessity of bridling liberty of speech, and restricting the freedom of the press, and shackling the mind in the expression of its thoughts, the chafed spirit of the Anglo-Saxon can have no sympathy. With every element of rational liberty dissolved, and with the burdens of taxation enormously increased, with the prostration of commerce and agriculture, and every industrial pursuit, surely the blind must be made to see, that the grievances of which they complained, when *in* the Union, are blessings, compared with the calamities that must overwhelm the country, when superadded to all these evils is the crushing weight of a so-called "strong" government, a synonym for a gigantic despotism. The last jewel which America will surrender is the love of liberty. A nation of bondsmen cannot be formed out of men who have learned to respect their own rights as American citizens. We thank God for the honest pride in the heart of the humblest owner of the title to American citizenship, that makes his heart yearn toward the Constitution which protects him in the enjoyment of life and liberty and in the pursuit of happiness; and this loyalty, under God, is a tower of defence. It is the essence of patriotism; and in the day of trial, it will vindicate our country's claim to be, now and forever, the land of the brave and the home of the free.

We think we can read a sign of promise in the fact, that, *with all its faults, this is a Christian country.* We may be warned that we have multitudes of lawless and



turbulent spirits, who are bent on mischief, and who will revel in the opportunities afforded by the distracted state of the country. We admit it; but they never have controlled, and they never can control, the destinies of this nation. On the other hand, from ten thousand thousand closets, where Christians kneel to pray, the supplications of humble faith are rising to Him who sitteth on the throne, and who, in the true Holy of Holies, ever lives to make intercession for them who come to God through him. And shall not God hear his own elect? Yea, he will hear; he will answer, and that right speedily. If ten righteous had been found in Sodom and Gomorrah, or in all the five cities of the plain, the Lord would have spared those cities. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people." To that promise, Christian faith will cling, and in the gloom of the death shadow she will sing, "Though he slay me, yet will I trust in Him."

Besides, this is not the first time in the eighty-four years since the Declaration of Independence in 1776, when clouds have been upon our horizon. There have been no less than ten specific attempts to defy, nullify, or renounce the duly constituted authority of the Federal government, and one to alter by force that of a State. First, came a conspiracy in 1782, among some of the officers of the Federal army, to change the government into a monarchy, and confer supreme authority upon Washington. A withering rebuke from that noble patriot, nipped this treason in the bud. The se-



cond occurred in Massachusetts, in 1787, and assumed the form of open insurrection. Its cause was excessive taxation; it is remembered as Shay's Insurrection; but it was suppressed promptly by the combined State and Federal authorities. The third occurred in our own State, in 1794. It was an armed resistance to the excise laws, and is popularly known as the "whisky insurrection." Seven thousand men took the field against the Federal authorities. After fruitless attempts at conciliation, Washington called out the militia of Pennsylvania, New Jersey, Maryland, and Virginia, to the number of fifteen thousand men, and the rebellion was quelled. The fourth instance was that of the Hartford Convention, in 1814. Massachusetts, Connecticut, Rhode Island, New Hampshire, and Vermont, were the threatening seceders of that day, but the movement was put down by the firm policy of President Madison. Then, in 1820, came the terrible conflict occasioned by the admission of Missouri into the Union. The Missouri Compromise, effected chiefly by Clay and Pinckney, saved the country from civil war. The sixth and seventh instances were the result of conflicting claims between Georgia and the Federal government, growing out of the possession of lands reserved in the limits of that State to the Creeks and Cherokees; but Adams and Jackson solved the question peacefully. The eighth was the celebrated nullifying ordinance of 1832, in which South Carolina declared the revenue laws of the United States null and void. Jackson issued his proclamation, and nullification died without a struggle. We need scarcely specify Dorr's rebellion in Rhode Island, in 1842, which ended in a pitiful failure, nor the still more recent case of the Mormon resistance to the jurisdiction of the United States. And now to these



ten instances, we must add the eleventh, by which the country is agitated at the present time. May we not hope, may we not believe, that He who has helped us in ten trials, will not forsake us in the eleventh?

Among the many able statesmen who have contributed words of counsel in the halls of legislation, or through the press, the name of Hon. John P. Kennedy is prominent. His pamphlet, entitled "The Border States: their power and duty in the present disordered condition of the country," is well worthy of public attention, though some of its positions may be questioned. It is eminently conservative; and we have been impressed with the author's keen appreciation of the real cause of the discontent in the cotton States.

He assumes that the secession of South Carolina is a practical fact. To this opinion, for reasons already stated, we demur. Let that pass. He then discusses the duty of the Border States, in this crisis, and utterly repudiates the idea of all coalition with the seceding States. He maintains that the Border States hold the key of the position, and that they have a better right to claim a hearing, just now, than any other member of the Union.

"While these States have always manifested a just and becoming sensibility to their rights, connected with the employment of slave labor, and have shared in the common indignation of the south against the malignant hostility of certain sections of the northern people; while they have been the chief and almost only sufferers from the inroads of organized abolitionists, who have stealthily abstracted their slaves, in numbers whose value may be reckoned at little less than a million of dollars a year; while, indeed, it may be said, that these States are the only portions of the slaveholding region which have any direct, immediate or definite interest, worthy of special consideration, in the vexed questions touching the present or the future of slavery in the United States—that is to say, in the question of emigration to the territories, the rendition of fugitives, and the organization of new States—they have, nevertheless, shown themselves in all contingencies, the confident and considerate assertors of their rights in the mode ordained by the Constitution, and at all times the determined



friends of the Union. They have never yet felt an aggression which they did not believe more effectively to be repelled by the due exercise of the power of the government, than by retreat before the aggressor and resort to a covert revolution that seeks to legalize its action by taking the name of secession.

"They certainly cannot be expected now, with the painful conviction which passing events are creating in their minds—that the Union itself is the chief grievance which stirs the hostility of those who are most active in raising a banner of revolt, and that the assaults upon the property of slaveholders, of which they, the border States, have so much cause to complain, are but the pretext to cover a concealed design of portentous mischief—they cannot be expected now, with such a conviction, to renounce the wisdom of their accustomed trust in the law, and allow themselves to be persuaded or beguiled into a desertion at once of the Constitution which they have always respected, or of the Union which they have always revered. Their course is too plainly marked out to them by the incidents of the day to admit of any such fatal aberration as that. They are not blind to the fact that the present crisis has been forced upon the country with a haste that allowed no halt, chiefly because its contrivers feared the sound of that voice from the border States, which they knew would speak peace to the troubled waves in strife, and would reach the heart of hosts of loyal citizens in the very bosom of the commotion,—citizens, alas! now bereft of their loyalty by the force of the tempest of revolution that has swept over them.

"If thus Carolina and her comrades are lost—all is not lost. There is space for arbitrament still left, which may at least secure an opportunity for mediation, and I would hope an eventual settlement that may, perhaps, include even those who are at present the most resolute in their recusancy. Carolina now repeats defiantly that all chance of her return is gone forever. I would fain believe that affairs may be conducted into such a channel as to awaken in her a better view of her own future."

Mr. Kennedy then proceeds to analyze the real cause of southern disaffection, and lays bare the motives of the conspiracy with the skill of a surgeon who fully understands the anatomy of his subject. Mr. Kennedy asserts, that the election of Abraham Lincoln to the presidency of the United States, is not the cause of the present rebellion; it has afforded a pretext for the movement, but the real motives are not so near the surface. For years past, a certain southern school has laboured to imbue the people with the idea that the State has the first claim to the allegiance of the citizen, and that



no more is due to the national sovereignty than may be found not incompatible with this superior duty; and that, right or wrong, the State is to be supported in all differences with the Federal authority. In this school, among other theories on the structure and aims of our government, two doctrines have been deeply rooted in the southern mind.

The first is, that the Federal government was constructed on the basis of an equilibrium between the free and slave States, which balance was to be forever undisturbed. The failure to preserve it is consequently arraigned as a violation of a fundamental compromise. The second is, that all import duties are an exclusive tax on the planting States, and throw the burden of the entire support of the government on the south.

To these, a third may be added, viz., that a State has a lawful right to secede whenever it may see fit. These ideas have for many years been undermining the attachment of South Carolina to the Union. "The present generation of public men in Carolina have been educated in ominous familiarity with the thought of disunion." That State believes the Union to be an obstruction to her prosperity, and has for many years so regarded her relations to the Federal government. She deems it no breach of good faith to lead her sister States into the same attitude of defiant hostility. She is fascinated with the idea of making Charleston a free port, of special treaties with England, with France, of a new confederacy, in which the foreign slave trade shall be legalized, and a hundred projects besides, all as chimerical and impracticable. Mr. Kennedy pays the following tribute to the public men of that eccentric State:

"I would not willingly misrepresent Carolina—much less speak in derogation of her really high and admirable qualities of character. There is no community of the same size, I believe, in the world, that



has produced a larger share of distinguished men. There is no society in the United States more worthy of esteem for its refinement, its just and honourable sentiment, and its genial virtues.

“The men of Carolina are distinguished by the best qualities of attractive manhood. They are brave, intelligent and frank. They speak what they think, and they mean what they say. They are the last people in this Union we should desire to part with—notwithstanding their strange insulation of opinion, their exclusive philosophies, and, what they must pardon us for thinking, their political sophisms!

“In these sundry meditations of theirs, they have long since struck upon one or more of the conclusions which I have hinted above—the opinion, namely, that they would do better in a Southern Confederacy than in the Union made by their forefathers. And having come to that conclusion, they have wrought themselves to the sober—or rather, let me say, the vehement conclusion that they are the most oppressed people of Christendom.”

These statements Mr. Kennedy establishes from the avowed sentiments of the more influential portion of the southern people, and then draws the inference that the real trouble is not “northern aggression,” but unjust taxation. It is the old grievance of 1832, pacified, it was thought, by the free trade adjustment of 1846, a compromise now discharged as no better than the protective policy which it displaced:

“We have a further exposition of the policy of disunion, in the imagination of a Southern Confederacy composed of Jamaica, and other British West India Islands, and Demerara—or, I suppose, the reviewer meant British Guiana on the South American continent—to which may now be added, as a more recent development of the grandeur of the contemplated republic, the conception of similar accretions embracing Cuba, San Domingo, Mexico, and perhaps Central America. This Confederacy, if we mistake not the significance of many ill-suppressed hints from indiscreet friends, is to be rendered still more magnificent and bountiful of blessings, still more attractive to the contemplation of mankind by the aid of a productive commerce in African slaves, which seems to be not the least winning feature in the project.

“These are the fervid dreams of the contrivers of disunion. For such fantasies as these, our great Republic, the matured product of so much thought and suffering, is to be rent asunder, just at the era when we fondly imagined it to have risen to that height in the estimation of mankind which gave it an assured position among the proudest empires of history. For such impracticable conceits as these, it is to



be resolved into discordant fragments whose perpetual jars may illustrate the saddest moral of blighted hopes the world has ever known!"

It is just cause of complaint that South Carolina hides the real issue under this pretext of the northern free-soil triumph in the recent election; a matter for which she in reality cares little, because the border States, and not South Carolina, are the aggrieved party, if such there be. The master spirits in this revolutionary movement inflame the southern mind with imaginary grievances, and drive their maddened partisans to the dreadful leap, from which there is no rebound, deaf to all entreaty, and reckless of all consequences.

Mr. Kennedy declares, that in 1851, South Carolina was as resolutely bent on secession as she is at this day, but she failed, "through the prudence of those who refused to accompany her." Even then her grievances were intolerable. She could not endure the Union:

"Welcome as summer showers to the sun-parched earth,"—(was the wail of her Quarterly at that time)—"welcome as heaven's free air to the heart-sick tenant of a dungeon, would come to us the voice of freedom, the word, the deed which would tend to burst our bonds, and in earnest faith contribute to the disruption of this proud fabric (once beautiful, but now rotten to the core) which, under the name of Union, threatens to crush us beneath its unholy power."

There is also a gentle intimation, that the present frenzied excitement is no longer under the control of the original leaders. They are much in the position of a man who has a tiger by the ears. The rabble are the rulers of South Carolina, unless we greatly err, and this gives us hope that the reaction will come in due season. There is significance in many facts, which are of very recent date, and which were still future when Mr. Kennedy's pamphlet was written. The withdrawal of Commodore Kearney's resignation; the private request of Governor Pickens for Federal troops; the lawless de-

mands of a crowd of secessionists upon some of the "first families," for dinner and ten dollars a head; the silence of such men as Governor Hammond, and the absolute silliness of all the practical developments of organization, all point to this as the actual condition. These considerations give greater emphasis to the opinion of Mr. Kennedy, so well expressed in these significant words:

"We believe that at this moment, there is in Carolina many a sad and watchful citizen anxiously awaiting the day when the collapse of this overstrained ardor shall present an occasion to speak a word for the Union and for the stricken fortunes of the State, without fear of that stern and angry derision which now compels him to hold his peace."

Our author proceeds to answer the question, "What is the proper duty of the Border States, looking to the contingencies of this unhappy strife?"

Whatever that may be, in the present circumstances, he contends, "They cannot cast their lot with Carolina;" they cannot adopt either her passion or her policy—"Then let them say so at once."

The Border States have their own interests to care for, and these they can secure better in the Union, than out of it. They wish, therefore, to preserve the Union.

As a means, he proposes a conference of commissioners from such States as are of one mind in this matter, to consider the following propositions:

1. Earnestly to appeal to the seceding States to retrace their steps; with the understanding that if they persist, the Border States decline entering the Southern Confederacy, proposed by South Carolina.

2. In case of other States joining South Carolina, the Border States and other Southern States, shall demand from the Free States a revisal of all topics of complaint between them, and satisfactory stipulations



on both sides. Such a programme is proposed in the re-establishment of the Missouri Compromise, and the extension of the line to the Pacific.

The fair adjustment of the law touching the rendition of fugitives, or a just indemnity to the owner, in case of failure.

Each territory to be left to form a State Constitution in accordance with its own wishes.

“Thirdly, a pledge to be given by the Free States to exert their influence as far as possible, to discourage discussions of slavery in a tone offensive to the interests of the slave-holding States; and to endeavor to procure legislative enactments against preparations for assault on the peace of these States, either by individuals or organized bodies.” If any amendment of the Constitution should be required to effect any of these provisions, an agreement should be made to propose and support it.

We proceed with the programme, reserving comment until the close.

3. With these stipulations secured, the Border and concurring States to retain their present relation to the Union.

If they fail, then they and their allies shall organize a separate Confederacy, including all consentient Free States.

4. This programme, or such substitute as the Conference may devise, to be submitted through the respective Executives of the States represented therein, “to the people of each State, to be acted upon in a General Convention of these States, by the direction and appointment of their several legislatures.”

5. Pending this course of arrangement, the Federal Government to abstain from coercing the seceding States by armed force.

This is substantially the basis of adjustment proposed by Mr. Kennedy.

We confess, whilst the general outline appears to us to present a feasible plan, several of the details are not likely to meet with favor. If we understand the drift of the quotation inserted from the second article, it contains an intimation of a restriction of the liberty of the press, and the right of free discussion, and this can never be conceded; for it involves the entire issue between liberty and despotism.

This topic has been so eloquently elaborated by Senator Baker, in his recent speech in the United States Senate, that we cannot refrain from a quotation which bids fair to become classic. We have never known a man to take his position in the first rank of statesmen by a single stride, in a long and close observance of the career of men of mark, except in the case of the Senator from Oregon. We believe that he has done it. His speech is justly regarded as a great effort; and it is cause for thankfulness, that one so temperate, so eloquent, and so strong, should suddenly have appeared in our highest national council, at a time when such men are most needed. He says:

“As for destroying the liberty of our press—as for abolishing societies formed to promote the abolition of slavery, or for any other purpose in the world, what do Senators think when they ask us to do that? Sir, I ask them how? Whether they do it in their own States, it is not for me to determine. Whether the severe necessities of their condition will allow free and unrestrained discussion, it is not for me now to inquire. But I may inquire how do they expect us to abolish the right of free speech and of free discussion? It is a very unpleasant right sometimes, I know. Looking around upon distinguished men here, I suspect that I do not see one of them that has not suffered excessively by an abuse of that power. I think I could read in the biography of every Senator near me, as given by his enemies, things very far from complimentary; and I suspect they make a good many people believe them.

“I understand, sir, that wherever free government is, and wherever, as a consequence, free speech follows, there, things may be said



and will be said very unpleasant to hear, and very improper to be believed; and I think I could show in commentaries in England, even in Holland, and even in Belgium to-day, or wherever else beside here free speech is allowed, reflections upon Government, and upon the personal character of the rulers, as offensive to their tastes and their opinions as any the Senator from Texas or the Senator from Louisiana could point out uttered in any State of the North and West against them. The abuse is, if you like, an evil incident to free government; and how and why do you ask us to obviate in your case what we cannot remove in our own? Will you really make war upon us, will you really separate from us because we cannot alter the model and frame of our free government, for which your fathers and ours fought side by side? You will not do that.

“Mr. President, do gentlemen propose to us seriously that we shall stop the right of free discussion; that we shall limit the free press; that we shall restrain the expression of free opinion everywhere on all subjects and at all times? Why, sir, in our land, if there be any base enough, unreflecting enough, to blaspheme the Maker that created him, or the Saviour that died for him, we have no power to stop him. If there be the most bitter, unjust, and vehement denunciation upon all the principles of morality and goodness on which human society is based, and on which it may most securely stand, we have for great and overruling reasons connected with liberty itself, no power to restrain it. Private character, public service, individual relations—neither these, nor age, nor sex, can be, in the nature of our Government, exempt from that liability to attack. And, sir, shall gentlemen complain that slavery shall not be made, and is not made, an exception to that general rule? You did that when you made what you call a compact with us. You were then emerging out of the war of Independence. Your fathers had fought for that right, and more than that, they had declared that the violation of that right was one of the great causes which impelled them to the separation.

I submit these thoughts to gentlemen on the other side, in the candid hope that they will see at once that the attempt to require us to do for them what we cannot do for ourselves is unjust and cruel in the highest degree. Sir, the liberty of the press is the highest safeguard to all free government. Ours could not exist without it. It is with us, nay, with all men, like a great, exulting, and abounding river. It is fed by the dews of heaven, which distil their sweetest drops to form it. It gushes from the rill, as it breaks from the deep caverns of the earth. It is fed by a thousand affluents, that dash from the mountain top to separate again into a thousand bounteous and irrigating rills around. On its broad bosom it bears a thousand barks. There genius spreads its purpling sail. There poetry dips its silver oar. There art, invention, discovery, science, morality, religion, may safely and securely float. It wanders through every land. It is a genial, cordial source of thought and inspiration wherever it touches, whatever it surrounds. Sir, upon its borders there grows every flower of grace and every fruit of truth.

I am not here to deny that that river sometimes oversteps its bounds.



I am not here to deny that that stream sometimes becomes a dangerous torrent, and destroys towns and cities upon its bank; but I am here to say that without it civilization, humanity, government, all that makes society itself would disappear, and the world return to its ancient barbarism. Sir, if that were to be possible, or so thought for a moment, the fine conception of the great poet would be realized. If that were to be possible, though but for a moment, civilization itself would roll the wheels of its car backward for two thousand years. Sir, if that were so, it would be true that,

“As one by one in dread Medea’s train,  
Star after star fades off th’ ethereal plain,  
Thus at her felt approach and secret might,  
Art after art goes out, and all is night.  
Philosophy, that leaned on Heaven before,  
Sinks to her second cause, and is no more.  
Religion, blushing, veils her sacred fires,  
And unawares morality expires.”

Sir, we will not risk these consequences even for slavery; we will not risk these consequences even for union; we will not risk these consequences to avoid that civil war with which you threaten us; that war which you announce as deadly, and which you declare to be inevitable.

We find difficulty also in the implied right of the conferring States to dictate to the Federal Government in relation to the matter of so called coercion.

Secession, we regard, as a moral and a physical impossibility. Rebellion against constitutional authority, or government, is something definite and tangible; but secession is a sheer abstraction. South Carolina would to-day be left in outer darkness, if the postal facilities of the Federal Government, which she spurns, were withdrawn. She would be isolated from those necessities of civilization, without which the life-blood of fraternal, domestic, social and civil intercourse would cease to flow through the veins of that forlorn and petulant little sister, whose privilege it is to make a periodical uproar in the family. Her very weakness has been her protection hitherto; but this forbearance may be exhausted. The overwhelming sentiment of the people of the United States may be given in a few words, which have become the motto of patriotism: “THE



UNION MUST AND SHALL BE PRESERVED!" We believe there is patriotism enough left in the Cotton States and in the Border States, to maintain the honor of our national flag, if conservative men in the extreme South had the courage, or the opportunity to rally around the glorious old banner. If a contest must come, and God grant it may be averted; but if it must come, and come from such motives as the free and open revival of the African Slave Trade, and the expansion to be secured by marauding expeditions against the feeble States of Central America, the public opinion of the civilized world will be against the instigators of this infamous outrage upon human rights; and not only the States who hold fast their allegiance to the National Government, but every nation of Europe will resent such cruelty. We do not wish evil to the South, or to any portion of it; but the bitterest enemies of her institutions, and of her prosperity, and her peace could not effect her ruin more certainly than by leaving her to walk in her own counsels, or rather in the counsels of the disaffected demagogues who are urging her to the breaking verge of an abyss of perdition, whose depth no line and plummet can sound. We fear the worst; but we cannot bid farewell to hope. The temper of the Federal Government has been conciliating to the last degree; and notwithstanding the unstinted denunciation which has been poured upon the President of the United States, by a very large proportion of the press, his policy may, after all, in its moral effect upon the still future developments of the crisis, be the best that could have been devised. It is a very easy thing for patriots, in the sincerity of their zeal, to denounce that policy as timid and vacillating; but let us give place to the candor of sober reflection. President Buchanan has passed the bound of threescore years and ten. He has enjoyed the highest honors that his ambition can

VOL. II.—10



covet, or his fellow citizens confer. He is looking forward, not only to a dismissal from the cares of office, which are to be consigned to his successor, but to the rendering of a last account before that tribunal, whose verdict abides forever. With the record of a long life, spent in the service of his country, and endorsed by the voice of the nation, in his promotion to its highest honors, it is too late to question his patriotism in the past; and surely, in view of all the circumstances of the crisis, it is right to believe that if he has been mistaken, he has meant well to his country. We are unwilling to believe any thing to the contrary; and though it is easy to say, this precaution, or the other, has been neglected, or this policy, or the other, has been injurious, it is altogether possible that an experienced pilot may know better how to control the helm of a good ship in a storm, than passengers who understand neither the art nor the philosophy of navigation. Thus far, at least, we have been saved from flagrant civil war; and it is possible that a more determined policy at the outset might have precipitated the event, which every good citizen will deplore. Let us have faith in the God of providence. His ways are not our ways.

But we are digressing. We repeat, we have hope in the patriotism of the country—of the whole country—North, South, East and West. We are not a nation of traitors. Ever and anon, from the remotest corners of the Confederacy, the voice of true-hearted men is raised in tones of eloquent devotion to the cause of constitutional liberty and law. We cannot forbear quoting an example. There is a lingering thrill of loving loyalty in the closing words of the annexed extract, which makes the warm blood tingle with emotion; and the words of Anderson, of Texas, waken an echo that will answer as a refrain to the plaudits accorded to his heroic brother of Fort Sumter.



"Chas. Anderson, Esq., formerly of Cincinnati, but now of Texas, is a brother of Major Robert Anderson, U. S. A., the hero of Fort Sumter. Recently he was serenaded at Alamo, and took occasion to reply to a disunion address by a Dr. Boring. Mr. Anderson completely demolished the Doctor, and showed the madness, folly, and insanity of disunion in bold colours. We have a full report of this speech, but can only find room for the closing words, as follows:

To my mind, secession is what General Jackson proclaimed it, only revolution. I cannot—I have not the heart, if you had the patience—to discuss this other question of the ability or inability of our gallant little army to reduce the revolting States again to their proper sphere of duty and interest. I know well enough that neither the North nor any foreign power could subdue the South. But in a general, complete ruin, what boots it who shall be called victor? But I cannot conclude without calling attention to the prevalent idea of the Southern Confederacy being "protected" by England. God of Prophecy! was George Washington an inspired prophet? In his solemn, affectionate Farewell Address, he declares this very Union, or as he construes it, "the unity of government which constitutes you one people, the main pillar in the edifice of our real independence."

How wonderfully did he foresee all these dangers and results! It is scarcely proposed to shatter that "unity of government" and redivide it into its primitive fragments, than all "our real independence" is lost forever!—do we instantly hear of an expected dependence upon our old tyrant, England, exclusively for our shipping, our manufactures, our merchandise, our markets, for our staples, and a navy. Alas! that "independent" States of our North American Union should ever dream of crawling, together with Honduras, the Belize, and the dismembered States of Central America, like a litter of timid whelps, with their backs all humped and their tails all tightly tucked between their trembling legs, around, behind, and under the British Lion for "protection."

No! no! Never! never! Rather let us end as we began. Let us all look again on that banner of beauty and of glory. And, whilst ever the solid earth can sustain its flagstaff, or the sun cast light upon its emblems of purity and power, or the air can stir a breeze to unfold, star by star, its glorious, full, and glittering constellation—whilst ever and wheresoever Americans of any generation shall have eyes to see it, hands to uphold it, hearts to love it, or hearts' blood to shed for it—oh! may this flag of our fathers' Union—our Union—its colours all clean and bright, the snowy white, the pure heart-blood red, and the true blue of the azure sky shine out—no sister star bedimmed, nor gone rayless, and lost in outer darkness—our whole constellation complete. Oh! may it thus stand and remain, the most loved and treasured legacy to our latest posterity, coëxistent with the earth, the air—the very sun himself."

There is no reserved State right, which authorizes peaceable secession. Secession is revolution. Revolu-



tion, if successful, may dictate terms of peace; but until that point is gained, it is simply rebellion; and under the Federal law, rebellion against the government of the United States is treason. How is the Chief Executive to maintain his oath-bound fealty to the Constitution, when a State "coerces," with armed force, its citizens into revolt? Is he to wink at treason, during the sessions of the conference? With all the admirable qualities of the treatise before us, it is just here that we think we notice a great defect. It is not sufficiently out-spoken in its denunciation of the mad and rampant treason of the Southern conspirators. They do not deserve this forbearance. The Border States, as Mr. Kennedy shows, are the real sufferers. South Carolina has not lost a thousand dollars by northern abolitionism, where the Border States have lost a hundred times that sum. The ravings of anti-slavery zealots do not affect her. She is out of the reach of their wicked incendiarism. John Brown raids, the legitimate results of inflammatory appeals to a one-sided philanthropy, cannot disturb her peace, or invade her soil; and yet she makes use of this pretext to precipitate herself and her sister States into an attitude that would be pitiable if it were not, to the last degree, criminal.

It must be remembered, too, that this is not the *deliberate* act of the people of the cotton States. They have been inflamed by wilful falsehoods, cunningly devised for effect, when the public mind was excited almost to distraction. We insist, that the conspirators, the prime movers in this attempt to destroy the best government on earth, shall be held to the issue they have made. It is the duty of the government to demand, as the first step toward the adjustment of all grievances, (and we admit their existence,) that all parties, north and south,



shall rescind all legislation which involves a violation of the Constitution; and, to effect this, peaceably if it can, forcibly if it must. This is its first duty—and it is an obligation which brooks no delay. It must come to this at last.

Mr. Kennedy's speculations on the policy of the border States and their probable associations, appear to us admirable for their sound philosophy. He shows conclusively that if the slave States were all united in a confederacy, their conflicting interests would be a source of interminable dissension. He avows that they never "could be reconciled to be made accomplices in the disgrace and guilt of the restoration of the slave trade, they would never undertake to face the indignation of Christendom, which would arise upon its revival—much less would they agree to involve themselves in the expenses and burden of the wars that it would inevitably provoke." Neither would they endure the commercial system of South Carolina, nor the expansive policy of annexation and conquest, with its schemes of filibustering outrage. These ideas are elaborated with great cogency. The position of Louisiana in a southern confederacy, is shown to be peculiarly embarrassing; the relative advantages and disadvantages of the several States in and out of the Union, are forcibly presented. The sure process of antagonism with slavery, as the result of the immigration of free labour, is traced with a masterly hand, as equally certain in either event. A striking quotation, from Jefferson's correspondence, is cited as proof that political ambition would soon contrive other pretexts for quarrel:

"In every free and deliberating society," he says, in a letter to John Taylor, in the year 1798, "there must, from the nature of man, be opposite parties and violent discussions and discords; and one of these, for the most part, must prevail over the other for a longer or

shorter time. Perhaps this party division is necessary to induce each to watch and delate to the people the proceedings of the other. But if, on a temporary superiority of the one party, *the other is to resort to a scission of the Union, no Federal Government can ever exist.* If to rid ourselves of the present rule of Massachusetts and Connecticut we break the Union, will the evil stop there? Suppose the New England States alone cut off, will our natures be changed? Are we not men still, to the south of that, with all the passions of men? Immediately we shall see a Pennsylvania and Virginia party arise in the residuary confederacy, and the public mind will be distracted with the same party spirit. What a game, too, will one party have in their hands, by eternally threatening each other, that unless they do so and so, they will join their northern neighbours! If we reduce our Union to Virginia and North Carolina, immediately the conflict will be established between the representatives of these two States, and they will end by breaking into their simple units. Seeing, therefore, that an association of men who will not quarrel with one another, is a thing that never yet existed, from the greatest confederacy of nations down to the meeting of a vestry; seeing that we must have somebody to quarrel with, *I had rather keep our New England associates for that purpose, than to see our bickerings transferred to others.* \* \* \* \* \*  
*A little patience, and we shall see the reign of witches pass over, their spells dissolved, and the people recovering their true sight, restoring their government to its true principles."*

Mr. Kennedy is terribly severe on "the firebrands of the north." We have no sympathy with the enemies of the Constitution, north or south of Mason and Dixon's line, but we should have been better prepared to endorse the denunciation of the author, if he had been somewhat more discriminating. A large proportion of the northern ministers are conservative, and if we except the New England States and portions of New York, the "firebrands" are the exception. It is hardly just to put all the ministers of the gospel, who attend to their legitimate business, and who leave politics to state occasions, in the list of the clerical statesmen, of whom Mr. Kennedy's "Rev. Mr. Pepperpot" is the type. Such epithets, moreover, are below the high-toned dignity of this able treatise, and unworthy of the well-earned reputation of its author; besides, they do not tend to conciliate an influence that is quite as po-



tential in conservative communities as any that can be named.

We have already transcended the limits originally allotted to this article, and, in concluding it, we are only acquitting ourselves of a duty, in urging our readers to procure the pamphlet in question, and give it a careful perusal.

It is almost needless to say, that it is written in the graceful style which is peculiar to Mr. Kennedy, and abounds in passages of rare argumentative eloquence.

---

#### THE FIRST REF. DUTCH CHURCH OF PHILADELPHIA.

In the month of May, 1860, the Rev. Mr. Willits resigned the pastoral charge of the First Reformed Dutch Church of this city, having accepted a call to the Reformed Dutch Church, in Brooklyn, formerly under the care of the Rev. Dr. Dwight. During the ministry of Mr. Willits in Philadelphia, a large congregation had been gathered, and the new and handsome edifice, erected at the corner of Seventh and Spring Garden streets, was often, if not usually, crowded to overflowing. The *materiel* of this congregation seems to have been remarkably heterogeneous. It included persons of various phases of religious belief, in addition to those who are formally and conscientiously devoted to the order and doctrines of the denomination to which the church is properly related. From this fact, the inference was drawn that none but a preacher of very peculiar qualifications could possibly hold a congregation thus constituted, in harmonious unity. We do not doubt for a moment, the correctness of this opinion. Neither would we underrate the ability that is competent

to gather materials so diverse and discordant, and hold them in peaceful and contented harmony. Indeed, if such people come to hear the gospel, they afford opportunities for a faithful and discriminating presentation of evangelical truth, such as comparatively few ministers enjoy.

Under such circumstances, the field assumes an aspect eminently inviting to a man of apostolic spirit.

Upon the withdrawal of the Rev. Mr. Willits, it soon became painfully apparent, that a majority of the congregation would be satisfied with nothing short of "a sensation" preacher. Such a one must be found, if possible. The ranks of the Dutch ministry were inspected, but the hope of finding one who might accord with their idea, within these limits, was soon abandoned as a hopeless project. At this juncture, the attention of some of the leaders of the majority, was directed to the Rev. Mr. Smiley, of Louisville, Ky., as a man eminently qualified for the station. He was represented as a preacher, possessing powers of eloquence, far transcending all the gifts of ordinary men, and they were assured, that to hear him was to be captivated. They heard, and it was even so; the majority was captivated. They heard him again, and the bands of their captivity were made still stronger. But, in proportion as the enthusiasm of the one party waxed warm and warmer, until it became too fervid for sober reflection, the conviction forced itself upon the more conservative portion of the Church, that this "gifted" gentleman would be more useful in some more congenial sphere; or, at least, that the Dutch Church was not the portion of the vineyard, in which the Master had called him to labor. Unfortunately for the harmony of the Church, this difference of opinion was not allayed by the course which Mr. Smiley saw fit to pursue, probably under the ad-



vice of his admiring friends. He persisted in allowing himself to be a candidate, though aware that his election could not fail to divide the Church. It is due to the history of the case to state, that the active leaders of the majority invariably represented the minority as weak in numbers and influence, and it is not improbable, that they succeeded in impressing him with this idea. Moreover, they insisted that the fact of his having been a Methodist, would be no bar to his introduction into a Dutch Church, inasmuch as his predecessor had come to them from the same denomination. Add to this, they hoped, that after his induction, it would be an easy matter to pacify the recusants who manifested so strenuous an opposition to his settlement among them. These representations and anticipations were, however, alike fallacious. In the outset of the movement, we believe, the idea of secession was not entertained, even by the leaders in the subsequent schism, and it certainly was not the purpose of others who allowed themselves to be drawn into this opposition to the constitution of the Church, to which their covenant obligations were due, to discard their former ecclesiastical relations. As matters matured, two parties, both equally determined, were gradually formed; and it appeared that seven members out of the ten, who composed the Consistory, were opposed to Mr. Smiley's pretensions, whilst in the Board of Trustees, nine out of the fifteen members were favorable to them. At an election held in October, Mr. Smiley was declared to be the choice of the pew-holders, by a majority of some twenty odd votes. And here, we may remark, that this procedure was not in accordance with the constitution of the Dutch Church. Mr. Smiley, according to our rule, had no right to preach as a candidate, until authorized to do so, through a committee appointed by classis, for



his case was fairly included in the Sec. 20, 21, 22 of Art. I. of the Constitution, p. 9. This irregularity was an oversight, and we note it, that it may stand on the record, as a warning in analogous cases. At the meeting of the Classis of Philadelphia, held at Manayunk, in last October, the whole subject of the difficulty in this congregation was brought before the Classis, by the venerable Mr. Suter, the elder from that church, who has been, for more than fifty years, identified with its interests. He asked counsel in the name of the Consistory, and the Classis, referring those brethren to the constitution of the Dutch Church, appointed a committee on doctrine, with whom the Consistory might consult at their option. The province of that committee was clearly defined in the constitution. It was not a committee of examiners, and its inquiries were distinctly limited to two specifications, so far as Mr. Smiley was concerned. These were, first, the character of his credentials; and, secondly, his doctrinal status; the latter to be ascertained by a plain categorical answer to the question, *Do you, or do you not, renounce all doctrines which are contrary to the standards of our Church?* Yes, or no? If this question is answered affirmatively, the candidate can be referred to the Classis for examination, and if the examination proves satisfactory, the call, duly made out by the Consistory, will be put into his hands. If, on the contrary, he declares that he has not renounced such doctrines, there is an end of the matter, for how shall he sign the formula, which will be found recorded on p. 6 of the Constitution?

Meanwhile, the friends of Mr. Smiley were active in canvassing the congregation, and here, we regret, that we are constrained to note in this historical sketch, procedures which are certainly exceedingly reprehensible.

It was already manifest from the clamorous avowals



of the partisans of this candidate, that he utterly repudiated certain doctrines of our canons. The most grotesque and scandalous perversions of our articles were bandied from house to house, and from mouth to mouth, and in coteries at private houses, those doctrines which give character and tone to the Calvinistic creed, were denounced as abominable and horrible. In the presence of two members of the committee, Mr. Smiley objected to the doctrines of our standards, and subsequently at a joint meeting of the Consistory and committee, at which he was present, he declined giving the categorical answer required by the constitution. Meanwhile, he had signified to the Trustees his acceptance of "*the call*," which he understood them as having made, and accordingly claimed to be the pastor of the First Reformed Dutch Church, before the Consistory had even consented to make out a call; utterly ignoring the fact that no call can be put into the hands of a minister entering the Dutch Church from another denomination, until after he shall have passed a formal, thorough and satisfactory examination. This attitude seriously embarrassed the Consistory. They were desirous of making out the call, in accordance with the expressed wish of a majority of the congregation, and thus bringing the matter before the Classis. They greatly preferred that the responsibility of decisive action should rest with that judicatory; but could they do this, when Mr. Smiley had actually signified his acceptance of a call, which they could not recognise as worthy of the name? After much deliberation, they consented to prepare the document, accompanying their action with a formal protest against the procedure of a majority of the Board of Trustees. They were induced to take this step at a great sacrifice of personal feeling, from the consideration that the Classis had been summoned to meet for the

purpose of examining Mr. Smiley, and they were anxious to refer the matter to a higher Church court. Accordingly Mr. Smiley was officially informed that the Consistory had prepared and signed the call; at least a notice to this effect, duly certified by the officers of the Consistory, was left at his lodgings by a committee appointed to wait upon him. The next day the Classis met in the lecture room of the First Church, a large number of interested spectators being present. Mr. Smiley, however, did not appear. After waiting some time, information was given that he was not only absent, but that he would not appear for examination. A committee was raised to prepare a minute, expressing the sense of the Classis on the whole subject, and their report, substantially declaring the election of Mr. Smiley to be null and void, and directing the congregation to proceed to choose a pastor, as though no call had been made upon him, was unanimously adopted, the ayes being entered on the record. The proceedings were interrupted by the impertinent interpellations of an individual, who figured conspicuously at a subsequent congregational meeting, but it is hoped that the rebuke administered by the venerable President of the Classis may be blessed to him.

A meeting of the congregation was announced on the following Sabbath, to take place on the Thursday next ensuing, to consider the propriety of dissolving all connexion between the Classis of Philadelphia, and the First Reformed Dutch Church. One of the Trustees, who was also an Elder of the Church, read the notice from the platform under the pulpit, inasmuch as the minister appointed by the Classis, as a supply for that Sabbath, declined to extend this schismatic invitation to the congregation. In the evening,



a counter admonition was read by order of the Consistory.

Here it will be proper to state that the Charter of the Church, originally prepared when it was in an independent, or transition state, contains a clause which was construed as giving to the congregation the privilege of changing its ecclesiastical relation, whenever a majority of its members might see fit to do so. This provision was introduced as Mr. Suter proved by an affidavit made in the Court of Common Pleas, in order to enable the congregation to form the connexion which they afterwards consummated; but apart from those surroundings of the case which existed fifty years ago, the clause is one of a character upon which a lawyer may readily hang an argument. The partisans of Mr. Smiley claimed the right to secede upon this ground.

The congregational meeting was held, pursuant to notice; but the secessionists were headed off by an injunction, served upon them by his Honor, Judge Allison, at the instance of the Consistory, through their advocate, Theodore Cuyler, Esq. Still it was a great meeting.

A gentleman who figures occasionally as a speaker in public meetings, and who is afflicted with a cachexia of the tongue, in consequence of which he speaks things which he ought not, entertained the audience with an extraordinary dissertation on the peculiar dogmas of the Calvinistic creed. This speaker is reported to be a spiritualist, an admirer of the demoniacal revelations, which constitute the supernal wisdom of the spheres. Of course, he denounced the doctrines of the grace of God, represented the idea of divine predestination as a monstrous absurdity, and proved to the satisfaction of every intelligent person who heard him, that there is wisdom in the old heathen maxim, "ne sutor ultra

crepidam;" *Anglice, Let the cobbler stick to his last.* A more damaging exhibition could hardly have been afforded to the Christian public of the intelligence and piety of the managers who could tolerate such a spokesman as the exponent of their views. It was an outrage upon Christian propriety, and it admits of no apology.

The seceders claim the entire property of the Church, and if they can secure it by due process of law, the result will be, that members of the Dutch Church, who, during a long life, have been identified with its communion, must see an estate bequeathed by the pious donors of a past generation, for the use of that congregation, as an integral portion of the Dutch Church, wrested from their possession, and given to strangers, whose energies will be devoted to the denunciation of the doctrines, which they hold as the very marrow and substance of the gospel. Let us hope that this will not be. The case has been argued by counsel on both sides, and awaits the decision of Judge Allison. Theodore Cuyler, Esq., whose reputation as a learned and eloquent advocate, is too well established to need any special mention from us, represented the cause of the Consistory in an argument of great power. One singular document was elicited in the course of the trial, viz.: An affidavit, in which the Rev. George W. Smiley affirmed that he is a minister of the Reformed, or Presbyterian Order. This was done, we presume, to meet the exigency of an article in the charter, which provides that the minister of that Church shall be of the Reformed, or Presbyterian persuasion. Mr. Smiley was ordained as a Methodist; and it requires some special pleading to elucidate the harmony between this fact and the affidavit in question. An ordination, as an Elder or Presbyter, may pass as Presbyterian ordination; but it certainly is not Presbyterian in the sense of the charter. It is there used, as



well as the word Reformed, as a technical term; Mr. Smiley uses it in an accommodatory sense; but such use we regard as not only affording no advantage to the case, but as rather injurious, than beneficial.

The burden of Mr. Thayer's argument for the secessionists, or at least of the portion which we heard, was, that the action of the Consistory, and of the Classis, was an infringement upon the *rights of conscience*! He was also specially eloquent in his denunciations of Calvinism in general, and of the Synod of Dort in particular; strangely oblivious, if not ignorant of the doctrinal character of the Thirty-nine Articles, with which it might be presumed, as a member of the Protestant Episcopal Church, he would have had some slight acquaintance.

Mr. Cuyler retorted with ludicrous effect, by citing the historical fact that the magnates of the Episcopal Church of that day, sat in convention with the Synod of Dordrecht, participated in the deliberations, subscribed *the canons*, and declared as they went home, that they had never been so near heaven, as when assisting at the meetings of their venerable brethren, in that Synod. It is a pity that a Philadelphia lawyer should be put into such a predicament.

In the course of his oration on "LIBERTY OF CONSCIENCE," Mr. Thayer indulged in unmannerly sneers at the committee appointed by the Classis of Philadelphia, to guard the interests of the Church; but if he deemed *that* at all essential to his argument, he is entirely and heartily welcome to all the good it can do himself or his clients.

There is a philosophy of the case, which is as worthy of careful analysis as it is replete with instruction; but we have neither the space, nor the inclination, to enlarge upon it. A few remarks, however, may not be out of place in dismissing this historical notice.

It has been asserted, that the call of Mr. Willits to the First Dutch Church, and the election of Mr. Smiley, are parallel cases. They are no such thing. Mr. Willits assented to every rule of the Church, signed the formula, submitted to every ordinance, and in all the details of his settlement as the pastor of that congregation, demeaned himself as a Christian gentleman. He appeared before the Classis for examination; and we have heard our excellent friend, Dr. Howe, the Deputatus Synodi, on that occasion, declare that the examination on doctrinal subjects was eminently satisfactory. The fact that the venerated Dr. Ludlow, since deceased, was Chairman of the Classis, taken in connexion with the presence of Dr. Howe, as Deputatus, is as good a double voucher as any man can need, to establish his conformity with the standards of the Dutch Church. Mr. Willits, moreover, had not received *Presbyterian* ordination in the Methodist Church, and he was ordained a *Presbyter* of the Dutch Church. And while we are on this subject, let us say, moreover, what we hope our brother Willits will pardon us for inserting. He came to this city eleven years or more ago, a very young man then, for he is a young man still. He then had less experience than he has now. With a mind keenly alive to rhetorical beauty, and with a poetic sense of all that can rouse the passions, and please the fancy, his style of preaching must, in the nature of the case, be tinged by his idiosyncrasy. It was, therefore, adapted rather to attract and win, than to instruct. The genial elements of his character, and his quick, intuitive sense of things honorable and right, gave a charm to his society, which will ever be cherished among our pleasant memories. If he will tolerate a loud whisper from one who is his friend, let him teach and instruct as tho-



roughly as he captivates his hearers, and he will be a king in the pulpit.

What are the facts in the history of the Rev. G. W. Smiley's connexion with this case? He comes before the congregation in the character of a seceding Methodist. Having refused to submit to the discipline of the Methodist Episcopal Church, he set up an independent organization in Louisville, Ky., which, in the course of a few years, passed over into the care of the Protestant Episcopal Church. His whole course in this unfortunate affair, has been such as might have been expected from his antecedents; and it would appear, that from the first dawn of the auspicious light, which he saw in Philadelphia, his design was to try to establish an independent Church at all hazards. For this he inflamed the prejudices of the ignorant by aspersions upon the doctrines of the Church, whose consistory, with confiding forbearance, had permitted him to enter their pulpit, and thus to ingratiate himself into the good will of the people.

For this, he set himself with contumacious contempt against the authority and constitution of the Church, whose peace he has disturbed, and declined conforming with the rules which bear upon the preliminary steps to be observed in all cases belonging to the category in which he stands. Mr. Willits' course was in a straight line. We despair of making a parallel to it out of a zigzag and tortuous orbit like this.

We confess we cannot think of this whole process, and follow it out as we have been constrained to do, in all its details, without strong feelings of indignation; and perhaps our readers may observe that we have been at no special pains to conceal these sentiments. Those who create a public scandal have no right to complain of a public rebuke. Besides, they have not hesitated



to drag these matters into the public papers of this city; neither have they scrupled to insert statements which require some correction to make them square with historic accuracy.

Let us correct another mistake. The impression has been produced upon the public mind, that the secessionists constitute an overwhelming majority of the authorized voters of the congregation. This is not the fact. At the annual election for Trustees, held a few days ago, on the first Monday in January, the disaffected party carried their ticket by a majority of fifteen votes; seventy-two to fifty-seven. In the number of those who sympathize with Mr. Smiley, there are not a few whose whole history gives evidence of sincere piety, and who are in their present false position, solely because they have been misled as to the real merits of the case. The mischief is due, mainly to the tact of a few managers.

Meanwhile, one good result has been gained. The Church has been sifted. Those who remain steadfast to their allegiance, and true to their covenant vows, are deserving of the sympathy and respect of the entire denomination, and of all friends of righteousness. If they recover their church property, as we hope they will before many days, they will constitute the nucleus of a powerful Church. Experience has made them wise and strong. Let them stand by the ship so long as there is a plank left.

It is natural that those who are not familiar with the merits of this case, should express the opinion, that a compromise might have been effected, and thus have obviated the necessity of a schism in the Church.

To this we answer, it is unreasonable to demand that the Consistory and the Classis should ignore the consti-



tution of the Church, which they are under the most solemn obligations to maintain. Every elder and deacon, at his ordination, avows before God and the Church, that he will submit to the rules and order of that constitution. Are these vows to be recklessly set aside, as of no force whatever? When the order of the Church is disregarded, their vows and their official duty require them to admonish the offenders; and how can they be true to their recorded covenant obligations, while consenting to the violation of the organic laws of the Church? To a conscientious mind, the case admits of no question, hesitation, or doubt. And how can the Classis compromise a matter involved as this case has been? Every minister of a Classis, before he can register his name as an authorized member of that body, is required to sign the formula, which will be found on page 6, of the constitution, and which is in these words:

“We, the underwritten, Ministers of the Word of God, residing within the bounds of the Classis of N. N., do hereby sincerely, and in good conscience before the Lord, declare by this, our subscription, that we heartily believe, and are persuaded, that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Dutch Church, together with the explanation of some points of the aforesaid doctrine made in the National Synod, held at Dordrecht, in the year 1619, do fully agree with the Word of God. We promise, therefore, diligently to teach, and faithfully to defend, the aforesaid doctrine, without either directly or indirectly contradicting the same by our public preaching, or writings. We declare, moreover, that we not only reject all errors that militate against this doctrine, and particularly those which are condemned in the above-mentioned Synod; but that we are disposed to refute and contradict them, and to exert ourselves in



keeping the Church pure from such errors. And if hereafter any difficulties, or different sentiments, respecting the aforesaid doctrine, should arise in our minds, we promise that we will neither publicly nor privately propose, teach, or defend the same, either by preaching or writing, until we have first revealed such sentiments to the Consistory, Classis, or Synod, that the same may be then examined: being ready always cheerfully to submit to the judgment of the Consistory, Classis, or Synod, under the penalty, in case of refusal, to be *ipso facto* suspended from our office. And, further, if, at any time, the Consistory, the Classis, or Synod, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrine, may deem it proper to require of us, a further explanation of our sentiments, respecting any particular article of the Confession of Faith, the Catechism, or the Explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above-mentioned; reserving, however, to ourselves, the right of an appeal, whenever we shall conceive ourselves aggrieved by the sentence of the Consistory, the Classis, or Particular Synod; and until a decision is made upon such appeal, we will acquiesce in the determination and judgment already passed."

Now we would ask, how is it possible that they who have signed a formula, so explicit as the above, could, in good conscience, consent that a minister from another denomination, or profession, who has openly avowed his dissent from the doctrines of the Reformed Dutch Church, should be inducted into a Church under the care of the Classis, merely on the ground that such foreign minister had received a majority of the votes of the congregation? The attempt to compromise such a case could have had no other result than to bring



them into public contempt for violating the most solemn engagements.

We are persuaded, therefore, that in every step in this controversy, the observance of the law, or the maintenance of the order of the Church, on the part of the Consistory, and of the Classis, without regard to consequences, has been the only course demanded by the self-respect which upright men owe to their Christian character. However painful the separation, and however bitter the reproach entailed by the faithful performance of duty thus incurred, these obligations cannot be set aside without involving a responsibility which no Christian will accept at any cost.

The idea that this position infringes upon "liberty of conscience," is scarcely worthy of serious notice. No one questions the right of the majority of the members of the congregation to choose whomsoever they prefer, as their pastor; but we do question their right to demand that the Consistory, or the Classis, shall receive "whomsoever" as the pastor of the First Dutch Church, in defiance of Dutch law. They can have him and welcome, but they cannot expect to take with them the property of the Dutch Church, when they secede from our communion. When they discovered, after many years of blissful ignorance, that the doctrines of the Dutch Church are such that they could not, in good conscience, retain their former relation, a demand for certificates of dismissal, would *then* have been in perfect order; but a demand for the Church property, and for the Dutch *name*, while repudiating the characteristic doctrines of the denomination, is most unreasonable. No human power in this country has authority to keep people within the pale of a church, when they are persuaded that the doctrines of that church are erroneous;

but if they secede, let them do it in good earnest, and leave the name to those who are not ashamed of it, and the property to those to whom it belongs. If we despised the Dutch name, we would not wear it; neither would we covet Dutch bricks or mortar, or any other Dutch commodity; and we should deem the "liberty of conscience," that allowed the free use of our neighbor's name and effects, a very doubtful kind of liberty at best.

---

### DIES IRÆ.

FROM THE "CITY OF THE DEAD, AND OTHER POEMS."

The following is a free translation of the celebrated Latin chant of THOMAS DE CÆLENO, a monk of the twelfth century. His poem was in Latin rhyme, a style of composition peculiar to his times.

That day of wrath,—tremendous day!  
 (So David and the Sibyl\* say,)
   
With whirlwind fires the world shall burn.
   
O then! what trembling will there be,
   
When CHRIST descends in majesty,
   
Upon the resurrection morn!

With wondrous pow'r the trump shall sound.  
 Death and the Dead it shall astound,
   
And rend the tombs of every land!
   
The whole creation shall arise
   
To meet th' ALMIGHTY in the skies,
   
And at his dread tribunal stand!

The mountains cleave, volcanoes wreathe,  
 Strange fires, disgorg'd from earth beneath,
   
That in conflicting flames are flung:
   
Affrighted Ocean heaves amain!
   
Creation travaileth in pain!
   
Heaven is with ruin overhung!

Lo! in mid heavens that great white throne!  
 Nature convulsive heaves a groan!
   
The Nations look in dread amaze!
   
Guilt shall behold, with anguish dire,
   
His eyes like fiercely flaming fire!
   
And shrink from the oppressive blaze!

---

\* The fabulous tradition of antiquity concerning the Sibyl, was received as of equal authority with Scripture prophecy, in the dark ages.



'Tis Heaven's great King, tremendous Pow'r!  
Where canst thou fly at this dread hour?

Where seek relief from thy distress?  
For lo! THE CRUCIFIED is come  
To fix thy everlasting doom,  
And judge the world in righteousness!

Earthquakes and thunderings prevail,  
While trembling sinners weep and wail,  
To see the Book of Doom display'd!  
O dread Remembrancer of Thought,  
Whence every sin to light is brought,  
To make the guilty soul afraid!

Wretch that I am! what can I say,  
Or do, but humbly prostrate pray,  
And through my tears look up to thee?  
In thee my refuge I have sought:  
At that great day, destroy me not,—  
In boundless mercy pity me!

O kind Redeemer! hear my prayer;  
Save me, that day, from black despair,  
Thou, who hadst pity on the thief;  
Thou, who didst Mary's sins forgive,  
Be merciful, and let me live,  
Though I of sinners am the chief.

Thou, who sat'st wearied on the well;  
Who toil'dst to save lost souls from hell;  
Let not such travail be in vain!  
Thou, who for me hast borne the cross,  
And hung thereon, (a bleeding curse,)  
O save me from eternal pain!

A suppliant at thy holy throne,  
My guilt and worthlessness I own,  
And only plead that JESUS bled;  
Receive me, O thou Crucified,  
Because for sinners thou hast died,  
Eternal Judge of Quick and Dead!

Me absolution thou hast given!  
Faith to my soul hath open'd heaven,  
And mercy whispereth of grace!  
Eternal King! at that great day,  
When earth and heaven shall pass away,  
Among thy sheep give me a place!

When wrapp'd in flames this rolling world  
Is in one fiery ruin hurl'd,  
And there is no more earth and sea;  
When to thy Kingdom Thou shalt come,  
And guilty souls receive their doom,  
O then! my God! remember me!

## EDITOR'S TABLE.

NOTES ON SCRIPTURE. By JOEL JONES, LL. D. Philadelphia: William S. & Alfred Martien, No. 606 Chestnut st. 1861. pp. 581. 8vo.

Dr. Robert J. Breckenridge, in a few pages of preliminary remarks, pays a high tribute to the varied and accurate learning of the good man, the best labors of whose life are presented in this volume. These Notes are an exposition of the doctrine of Christ as understood by the author. They give evidence of good scholarship and patient thought, and whilst demurring to those portions which advocate the pre-millennial advent of the Lord Jesus Christ, we cheerfully acknowledge that the Notes are pervaded by an excellent spirit, and that they abound in valuable original suggestions, which elucidate difficult passages. A graceful memoir from the pen of his pastor, Rev. C. W. Shields, attests the high appreciation in which Judge Jones was held as a private Christian.

CHARLES NORWOOD, or Erring and Repenting. By CATHERINE M. TROWBRIDGE. Philadelphia: William S. & Alfred Martien, No. 606 Chestnut St. 1861. pp. 273. 12mo.

We can commend this volume as one of the best books of its order, for the amusement and instruction of youth. The story is well planned, and well told, and the moral lessons are unexceptionable. Young folks speak of it with enthusiasm.

WORKING AND WAITING, or Patience in Well-Doing. By MRS. CAREY BROCK. Philadelphia: William S. & Alfred Martien, 606 Chestnut St. 1861. pp. 288. 18mo.

The moral of this attractive little book is well expressed in its closing sentence—"Without God's assistance, there can be no blessing, and without God's blessing there can be no rejoicing."

CONVERSATIONS, DISCUSSIONS, AND ANECDOTES OF THOS. STORY. Compiled by Nathaniel Richardson. Philadelphia: Published by T. Ellwood Zell, 439 Market Street. 1860. pp. 363. 12mo.

We value this book, not on account of the truth of its tenets, or the cogency of the arguments by which they are supported, but as presenting valuable historical data, and authentic statements of the precise opinions of Quakers, a century and a half ago. It is a quaint and interesting book, though not well adapted to make a convert of any reader who understands the rudiments of the gospel.

THE LIFE OF TRUST. Being a Narrative of the Lord's Dealings with George Müller, written by himself. Edited and Condensed by Rev. H. Lincoln Wayland, Pastor of the Third Baptist Church, Worcester, Mass. With an Introduction by Francis Wayland. Boston: Gould & Lincoln. 1861. 12mo., pp. 476. For sale by Smith, English & Co.

We regard this volume as one of the most remarkable publications which have lately been issued from the American press. No one can



read it, without being impressed with the simplicity and godly sincerity of the writer, who portrays his own experience; and the truth of the narrative once admitted, it is one of the grandest monuments of the power of child-like faith. The story would be *almost*, indeed we might say *absolutely*, incredible to a mind destitute of the faith of the gospel; and even a Christian might stagger, through unbelief, if the facts were not too notorious and too well avouched to be disputed. Here is an humble minister of Christ, with views, in some respects, somewhat eccentric, destitute of those adventitious advantages which give social position or influence, without wealth, without "friends at court," without the prestige of great talents, or genius, with nothing but the simple power of faith and indomitable energy, and the unction of loving sincerity, who succeeds in rearing and maintaining the most magnificent charities, by dint of daily trusting in the Lord for all needed supplies. *Nothing but the power of faith, working by love!* So we are wont to write and speak, as if that were not everything! Faith in a present Saviour and helper, secures His presence and His power, and then the feeblest can do all things through Christ Jesus. This is a most fascinating book. It tells of the most signal answers to prayer in the perplexing routine of every-day-life, and it cannot fail to stimulate Christians to trust in the Lord, and do good.

THE JOYFUL SUFFERER. A Memorial of Mrs. James E——. Philadelphia: Presbyterian Board of Publication, 821 Chestnut Street. pp. 52. 32mo.

An affecting narrative, giving an example of great Christian steadfastness under severe suffering.

From the American Tract Society's Depository, 929 Chestnut St., Philadelphia, we have received the following excellent publications, which we cordially recommend as books for the family and Sunday-school, every way suited for profitable perusal, not only on the Sabbath, but for those quiet hours, which Christians enjoy by their own fire-side, on all the days of the week.

THE LIFE OF THE REV. RICHARD KNILL, of St. Petersburg: being selections from his Reminiscences, Journals, and Correspondence. By the Rev. Charles M. Birrell, of the Baptist Church, Liverpool. With a Review of his Character, by the late Rev. John Angell James. American Tract Society, 150 Nassau St., New York. 929 Chestnut St., Philadelphia. pp. 538. 18mo.

This is a precious volume. "Such a man's life should be a study."

EARNEST THOUGHTS. From Discourses by James Hamilton, D. D., of London. "Thoughts that speak, and words that burn." American Tract Society, 929 Chestnut St., Philadelphia. pp. 190. 18mo.

Short passages from the writings of a most gifted preacher of the gospel; all "Earnest Thoughts," and well worded.

THE YOUNG HOP PICKERS. By the late Sarah Maria Fry. American Tract Society, 929 Chestnut St., Philadelphia. pp. 85. 18mo.

A pleasant book, and a safe and instructive companion for the leisure of children.

We would call attention to the following series of juvenile volumes, published by the Tract Society, in uniform style, and very pretty. They are all 16mo.

THAT SWEET STORY OF OLD; or, The History of Jesus. pp. 64. Price, 15 cents. Postage, 6 cents.

JOSEPH AND HIS BRETHREN. pp. 80. Price, 15 cents. Postage, 6 cents.

BETHLEHEM AND HER CHILDREN. pp. 128. Price, 20 cents. Postage, 7 cents.

HISTORY OF JERICHO. pp. 106. Price, 15 cts. Cloth, 25 cts. Postage, 6 cents.

STRANGERS IN GREENLAND. pp. 56. Price, 15 cts. Postage, 6 cents.

EASY LESSONS FOR THE LITTLE ONES AT HOME. pp. 96. Price, 20 cents. Postage, 6 cents.

THE MORNING STAR; or, Stories about the Childhood of Jesus. pp. 65. Price, 20 cents. Postage, 7 cents.

THE CHILD'S HISTORY OF THE APOSTLE PAUL. pp. 132. Price, 20 cents. Postage, 7 cents.

These volumes are beautifully illustrated; some of them with a handsome colored engraving, in addition to wood-cuts; and they are written in a style that cannot fail to interest the youthful reader. If bound in muslin, the price is increased five cents.

THE ROCKET. pp. 118. 18mo. Price, 25 cents. Postage, 7 cents.

A book for the boys. The moral is, that God has work for all to do, and that He will bless those who bravely trust Him.

THE JAIL-BIRD, and other Books for Children and Youth. pp. 128. 18mo. Price, 20 cts. Postage, 7 cents.

A book of short, pleasant narratives, with beautiful engravings.

THE ORE-BANK, and other Books for Children and Youth. pp. 112. 18mo. Price, 20 cents. Postage, 7 cents.

Similar to the former in design and execution.

THE PEEP OF DAY; or, a Series of the Earliest Religious Instruction the Infant mind is capable of receiving; with verses illustrative of the subjects. pp. 202. 18mo. Price, 25 cents. Postage, 8 cents.

THE TREES, FRUITS, AND FLOWERS OF THE BIBLE. By Mrs. Harriet Cook. pp. 120. 18mo. Price, 25 cents. Postage, 7 cents.

A book which will interest an intelligent child, and serve as a guide to more elaborate works of similar character.

THE AFFLICTED MAN'S COMPANION; or, a Directory for Persons and Families, afflicted with Sickness or any other Distress. By the Rev. John Willison, Dundee, Scotland, 1727. Revised edition. pp. 343. 12mo. Price, 45 cents. Postage, 16 cents.

This is a revised edition of one of those precious household classics, whose virtue makes them not *outlive* their authors, but speak for them, when they are, to this world, dead.



A COMMENTARY, CRITICAL AND GRAMMATICAL, ON ST. PAUL'S EPISTLE TO THE GALATIANS, with a revised Translation. By Charles J. Ellicott, B. D., Professor of Divinity, King's College, London; and late Fellow of St. John's College, Cambridge. And an Introductory Notice, by Calvin E. Stowe, D. D., Professor in Andover Theological Seminary. Andover: Warren F. Draper. Boston: Crosby, Nichols, Lee & Co. New York: John Wiley. Philadelphia: Smith, English & Co. pp. 183. 8vo.

A very commendable feature in this publication is the presentation of the Greek text in full, as the leading matter on each page. This is an example which might profitably be followed in all critical expositions of the sacred text, for it adds very greatly to the comfort and convenience of the student. The value of the commentary itself will be appreciated by every scholar. It is a noble monument of patient research and solid learning. A single sentence from the author's preface will explain its theological character: "To the recent German commentators I am under the greatest obligations, both in grammar and exegesis, though not in theology." It is cheering to find a book, heartily and thoroughly evangelical, and at the same time, equal to the requirements of sound scholarship.

COMMENTARY ON THE SERMON ON THE MOUNT. By Dr. A. Tholuck. Translated from the Fourth Revised and Enlarged Edition, by the Rev. R. Lundin Brown, M. A. Translator of Ullman on the Sinlessness of Jesus, an Evidence for Christianity. Philadelphia: Smith, English & Co. New York: Sheldon & Co. Boston: Gould & Lincoln. 1860. pp. 443. 8vo.

This is a commentary of great learning, and pervaded by a hearty evangelical spirit. It cannot fail to interest the student of the sacred text. Tholuck's commentaries are always distinguished for the accumulation of lore which they exhibit; and those who are curious in matters of criticism can always find authorities posted at full length. This feature is common in a greater or less degree to German commentators of the present day, and though it reduces the circulation by rendering them less popular, it enhances their value to the critical reader.

THE PULPIT OF THE AMERICAN REVOLUTION: or the Political Sermons of the Period of 1776. With Historical Introduction, Notes and Illustrations. By John Wingate Thornton, A. M. Boston: Gould & Lincoln, 59 Washington Street. New York: Sheldon & Co. Cincinnati: Geo. S. Blanchard. 1860. pp. 537. 12mo.

A grand old book in a new dress. We say *old*, because, to our sorrow, its lessons of political wisdom and virtue have become almost obsolete in our high places. Would to God we could get back to the days when simple and reverent obedience to the gospel was installed in places of high trust and authority.

THE ROCK OF AGES; or Scripture Testimony to the One Eternal Godhead of the Father, and of the Son, and of the Holy Ghost. By Edward Henry Bickersteth, M. A., Incumbent of Christ Church, Hampstead. A new and revised Edition. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut Street. pp. 176. 12mo.

This beautiful volume is a reprint of a standard treatise on the Holy Trinity. Of its merit it is needless to speak. It is probably the best



of the many good books written by the excellent Bickersteth. It is published in a style of fitting elegance.

**WORK AND CONFLICT; or the Divine Life in its Progress.** A Book of Facts and Histories. By the Rev. John Kennedy, M. A., F. R. G. S. Revised by the Editor of the Board. Philadelphia: Presbyterian Board of Publication, 821 Chestnut Street. pp. 329. 12mo.

A book which cannot be read without profit, abounding in matter that will interest every thoughtful mind. The subjects of discussion are, 1. The Soul's Work. 2. The World's Work. 3. Social Work; and under the head of Conflict; 1. Conflict with Sin. 2. Conflict with Despondency and Doubt. 3. Conflict with Suffering and Death. These themes are illustrated by examples from real life, and are discussed in a style admirable for elegance and force.

**PALISSY, THE HUGUENOT POTTER.** A True Tale. By C. L. Brightwell. Philadelphia: Presbyterian Board, 821 Chestnut Street. pp. 169. 12mo.

We have already noticed a similar volume as a publication of the American S. S. Union. The story is a thrilling narrative of patient industry and fearless devotion to the service of Christ. Of Palissy, it has been said: "He is the patriarch of the workshop, showing how to exalt and ennoble any business, however trivial, so that it has labor for its means, progress and beauty for its motive, and the glory of God for its end."

**THE HOLY CHILD, or the Early Years of our Lord Jesus Christ.** By W. M. Blackburn. Philadelphia: Presbyterian Board of Publication, 821 Chestnut Street. pp. 260. 18mo.

A good book for little children, and for children of larger growth also.

**WALTER STOCKTON, or My Father's at the Helm.** By E. Llewellyn, Author of *Mary Humphrey, &c.* Philadelphia: Presbyterian Board, 821 Chestnut Street. pp. 230. 18mo.

Full of good moral lessons; but not equal in style to most of the publications of the Presbyterian Board.

**THE CHURCH, its Constitution and Government.** By the Rev. Stuart Mitchell. Philadelphia: Presbyterian Board of Publication, 821 Chestnut St., pp. 132. 18mo.

A capital treatise on a subject often misunderstood.

**THE CHILD'S PAPER** for the years 1857, 1858, and 1859. Published by the American Tract Society, 150 Nassau st., New York.

We have thought, in turning over the pages of this beautiful volume, what a pity it is that so many children allow their Sunday-school papers to be destroyed. Here is a volume, equal in the elegance of its engravings to the finest pictorial sheets in the country, and far, oh! how far, better in the quality of its contents, than the very best of them; and yet it costs only ten cents a year, when ten copies are taken together, and only eight cents, if a hundred are subscribed for. The numbers contained in this volume complete three years' publication, and make a book, which, bound as this is, will afford a fund of pleasant and instructive reading, that will last families a long time.



**TERMS OF THE CHILD'S PAPER.**—Payable in advance, in packages, of not less than ten copies. Ten copies monthly for a year to one address, \$1.00. Fifty copies monthly for one year to one address, \$4.50. One hundred copies monthly for one year to one address, \$8.00.

**POSTAGE.**—To any part of the United States, paid where received, quarterly or yearly *in advance*, 6 cents a year; or in the state where published, 3 cents a year. Subscribers in Pennsylvania, should send to American Tract Society's House, 929 Chestnut street, Philada.

**THE AMERICAN SUNDAY-SCHOOL UNION** have issued a number of attractive volumes. Among them we notice the following:—

**THE LAKE AND THE DESERT;** or, a Missionary Adventure in Southern Africa. pp. 300. 12mo.

This volume is compiled from the Travels of Dr. Livingstone in Africa, and is elegantly illustrated with engravings, descriptive of African life and scenery.

**JENNY AND THE BIRDS.** By the author of "Jenny and the Insects," "Irish Amy," &c. pp. 309. 12mo.

A delightful book on natural history, gracefully written, and every way desirable.

**THE STRAIGHT PATH,** or the Story of Hope Conroy. pp. 377. 12mo.

The author says, in the preface, "This volume was written to illustrate a simple principle; namely, that the nearest duty is always the duty to be done first." It is a story of domestic life, forcibly written.

**THE CIRCUS-GIRL AND SUNDAY-SCHOOL SCHOLAR.** pp. 153. 18mo.

Before this book was written, we were told the leading facts in the story of the circus-girl's conversion, by a brother in the ministry, who had the best possible opportunity of knowing the truth. The narrative is deeply interesting, and the book will probably be one of the most widely circulated of the publications of the American Sunday-School Union.

**LITTLE MAY,** or of What Use am I? By the author of "Rosa's Childhood," "Bessy Graham," &c. pp. 187. 18mo.

This is a charming book, showing what great things even a little child may do, when the Saviour works by her.

**THE LITTLE HOME MISSIONARY,** or How to Make Others Happy. pp. 138. 18mo.

We acknowledge we have a weakness for books with colored plates, when they are well executed; and we know that children have such an infirmity; therefore, it is no wonder that they admire this little Home Missionary. These plates are not the only attraction, however; the book itself is one that teaches useful lessons, which children and older people will do well to remember and to practise.

**CHARITY BARNES,** the Cobbler's Daughter. pp. 152. 18mo.

A narrative illustrating the power of Christian principle in patient contentment with an humble lot, and earnest endeavour to lead a Christian life.



**LIFE PICTURES FROM THE BIBLE**, or Illustrations of Scripture Character. By LE ROY J. HALSEY, D. D., author of the Literary Attractions of the Bible, &c. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut St. pp. 460. 12mo.

"The object of this volume," as stated in the preface, "is to commend the book of God to the favorable attention of all those, both parents and teachers, who are charged with the education of youth, and especially to the attention of the young themselves, as a book of permanent historic and biographical interest; and as such, furnishing the richest storehouse of example, and the surest guide in the formation of character." The plan of the book is not only good, but it is well executed.

**WORDS OF WISDOM ILLUSTRATED AND APPLIED.** Being a Sequel to "Little Words." Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut Street. pp. 285. 18mo.

**AUNT CARRIE'S BUDGET OF FIRESIDE STORIES.** By SARAH A. MYERS. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut Street. pp. 174. 18mo.

**WHISPERS FROM DEAM-LAND.** By NELLIE GRAHAM, author of "Little Annie's First Thoughts About God." Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut Street. pp. 128. 18mo.

These are the titles of three beautiful volumes, continuing the "Series for Youth." They are simple in style, and well adapted to interest and impress the youthful mind.

**A SELECTION OF HYMNS:** designed as a Supplement to the "Psalms and Hymns" of the Presbyterian Church. Philadelphia: Wm. S. & Alfred Martien. 1861. pp. 516. 16mo.

This select *collection* of hymns, for the volume, contains more than five hundred of the choicest spiritual songs, and has been prepared by the Rev. Dr. Boardman, as a supplement to the Hymn Book in common use in the Presbyterian Church. We have examined it, and have been impressed with the fine taste exhibited in the selection. The hymns are almost, without exception, gems, and they are all worthy of their place in the book.

**THE ROMANCE OF NATURAL HISTORY.** By Philip Henry Gosse, F. R. S. Author of "Aquarium," "History of the Jews," "Rivers of the Bible," "Natural History of Birds, Mammals and Reptiles," "The Ocean," &c., &c. With elegant Illustrations. Boston: Gould & Lincoln, 59 Washington St. New York: Sheldon & Co. Cincinnati: George S. Blanchard. 1861. pp. 368. 12mo.

This is an elegant and fascinating book. It is an example of the æsthetic mode of treating Natural History, which we heartily approve. Under the sections of "Times and Seasons," "Harmonies," "Discrepancies," "Multum in Parvo," "The Vast," "The Minute," "The Memorable," "The Recluse," "The Wild," "The Terrible," "The Unknown," and "The Great Unknown," the various departments of Natural History, are treated in the style of an enthusiastic admirer of nature, and with the keen appreciation of a devotee to science. In short, the book pleases us.



PICTURES OF HEROES, AND LESSONS FROM THEIR LIVES. Philadelphia: J. B. Lippincott & Co. pp. 247. 12mo.

This is a volume which will be in great request about the Holidays. Its contents are well expressed in the Title, and in all the accessories that make up the attractive, the volume is unexceptionable. It is exceedingly well written, elegantly illustrated, and beautifully printed and bound. Moreover, it is instructive, interesting, and amusing,—and besides, it is not expensive.

THE INITIALS: a Story of Modern Life. Philadelphia: J. B. Lippincott & Co. pp. 402. 12mo.

This is a work of fiction, which has stood the test of time, so far at least, uncommonly well. The author is known also by another work, entitled “Quits,” which we have heard competent judges commend, as well as “The Initials,” as far above mediocrity. The portraiture of German life are faithful and highly entertaining.

#### ERRATA IN OCTOBER NO. VOL. I.

Page 588, 23d line, for “the whole works of the Rev. John Hael,” read “in the whole works of the Rev. John Flavel.” Page 589, 1st line, for “grouped,” read “arranged.” Page 590, 10th line, for “assures,” read “answers.” Page 590, 23d line, for “word,” read “work.” Page 591, 9th line, for “Hermes,” read “Hermas.” Page 591, 15th line, for “elect,” read (“elect.”) Page 594, 3d line, dele “and.” Page 596, 27th line, for “promise,” read “promisee.” Page 597, 2d line, for “promise,” read “promisee.” Page 598, 19th line, for “13,” read, “1—3.” Page 599, 5th line, for “there,” read “then.” Page 604, 14th line, insert (“Flavel.”) Page 604, 16th line, for “through,” read “though.” Page 604, 21st line, for “pleasing,” read “pleasingly.” Page 605, 28th line, prefix “IV.” Page 606, 5th line, prefix (“A.”) Page 606, 12th line, for “Not,” read “Nor.” Page 606, 22d line, for “generation,” read “generations.” Page 607, 3d line, for “rationally,” read “nationally.” Page 607, 13th line, for “has been previously,” read “has been also.” Page 610, 8th line, for “severally,” read “seminally.” Page 611, 6th line, dele (“book.”) Page 613, 3d line, prefix (“C.”) Page 613, 28th line, for “I,” read “1.” Page 614, 4th line, for “II,” read “2.” Page 615, 33d line, for “disloyalty to,” read “disloyalty of.” Page 621, 14th line, for “illustrative,” read “illustrated.” Page 625, 9th line, for “I,” read “1;” 14th line, for “II,” read “2;” 16th line, for “III,” read “3;” 20th line, for “IV,” read “4;” 26th line, for “V,” read “5.” Page 626, 3d line, for “VI,” read “6;” 7th line, add (“Flavel.”) Page 628, 23d line, add (“Baxter.”) Page 629, for “utero,” read “altero,” *twice*. Page 630, 9th line, for “to the authors,” read “to be the authors;” 10th line, for “last,” read “least.” Page 632, 25th line, add (“Tweedie;”) 30th line, for “Mighty,” read “mighty.” Page 641, 28th and 29th lines, for “response,” read “weapon.” Page 628, 20th line, for “are,” read “die;” 20th line, for “baptized,” read “baptism.”

N. B.—These are not all faults of the printer.

176

# NAZARETH HALL.

---

## Moravian Boarding School,

FOR YOUNG GENTLEMEN.

IN NAZARETH, NORTHAMPTON CO., PA.

---

ESTABLISHED, OCTOBER, 1785.

---

Pleasantly located, and possessing all the advantages which are desirable as to salubrity of situation, with beautiful scenery, good waters, pleasant walks, and ample play-grounds.

The village of Nazareth has telegraphic and daily travelling and express communications with New York city, by the New Jersey Central R. R., from Easton, seven miles from Nazareth; and with Philadelphia by the North Pennsylvania R. R., from Bethlehem, ten miles from Nazareth.

Number of pupils limited to one hundred, who are distributed into five room divisions, and are constantly under the superintendence of their teachers. The Faculty is composed of twelve tutors, including the Principal. Age of admission, from nine to fourteen years.

*Terms*:—Payable quarterly, in advance.

Board, washing, and tuition in all branches not designated as extras, per quarter of thirteen weeks, \$59.00.

*Extra Studies*:—Three lessons, or hours, per week, in Greek, Latin, and French, each per quarter, \$5.00.

Two lessons, per week, in drawing and painting, each per quarter, \$5.00.

Two lessons, per week, on the piano forte, violin, organ, flute, guitar, with use of instrument, each per quarter, \$6.00.

For the use of the library, containing upwards of 4000 volumes, class-books, maps, &c., per quarter, 50 cents.

Bills are rendered at the beginning of every quarter of the current year, and prompt payments solicited.

The seventy-fifth Annual Session will close on June 19th, 1861.

*Agents*:—In Philadelphia: Messrs. Jordan & Brothers, No. 209 N. Third Street. In New York: Messrs. A. Binger & Co., Nos. 92 and 94 Liberty Street.

REV. EDWARD H. REICHEL, Principal.